פָּתַר fut. יִפְתּוֹר TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense פְּשַׁר, which see. Æthiopic ፈከረ:). Hence, pr. n. פְּתוֹר, and—

פִּתְרוֹן m. *interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

פַּתְרוֹס [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from מָצוֹר, מִצְרַיִם, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where Pathros is called the native land of the Egyptians) Eze. 30:14. LXX. give it well Παθούρης, i. e. Egypt. ПΑΘΟΥΡΗС southern region. By the modern Copts the same country is called ΜΑΡΗС southern region. Gent. n. plur. פַּתְרֻסִים Genesis 10:14; see Jablonskii Opuscc. ed. te Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

פַּתְשֶׁגֶן see פַּרְשֶׁגֶן.

פָּתַת TO BREAK ["*to part in pieces*"], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns פַּת, פְּתוֹת; compare also פֹּת.

צ

Tzade, the eighteenth Hebrew letter; as a numeral ***ninety***.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, ص *Zad* or *Sad*, a sibilant letter, and ض i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by ظ *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter ص or ض (see צָלַל); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare צָרַר صرّ and ضرّ, בָּצַע بصع and بضع. The cognate letters are—(*a*) ט, which in Aramæan is commonly put for the Hebrew צ; compare in the Hebrew language itself the roots נָצַר and נָטַר, צָהַר and טָהַר, צָבַע and טָבַע.—(*b*) more rarely ד; comp. צָבַב and דָּבַב; צָפַן Arab. دفن.—(*c*) the sibilants ז, שׂ, ס; compare עָלַץ, עָלַז; נָתַץ, נָתַס.—(*d*) ע, as to this interchange, see p. DXCVIII, A, and—(*e*) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*tsh*, *dsh*). Instances are צָחַק, ضحك καγχάζω, צָנַח and جنح to descend, to bow down; צָלַל No. II. i. q. גָּלַל; whence צְלוּל i.q. גְּלוּל, and צָלַל No. III. to tinkle (grillen, schallen), جلجل a rattle (Schelle), צָרַב i.q. גָּרַב; צָנַע and כָּנַע to be bowed down; צָנַר and כָּנַר to creak (צַנְתֵּר κάνθαρος, cantharus = canalis); צָעָה Æth. ጸዐ to incline (a vessel), to pour out, צָלַח prob. i. q. כָּלַח to be prosperous; צָבַר and קָבַר to heap up, to make a heap, hence to bury, etc.

צֵאָה f. (with Tzere impure) *excrements, filth, dung*, Eze. 4:12; Deut. 23:14; for יְצֵאָה, from the root יָצָא *to go out*, for *to be cast out* (ἐκπορεύομαι, Mark 7:19); compare מוֹצָאָה No. 2; צוֹא and צוֹאָה.

צָאַל an unused root; Arab. ضَأَلَ, *to be thin*, slender; Med. Ye ضَالٌ, ضَالَةٌ, ضَيَالٌ it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. السدر; see Schult. on Job, p. 1159. Hence—

צֶאֱלִים m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard צֶאֱלִים as being used, in the Aramæan manner, for צְלָלִים shades, i.e. shady trees; like כִּכָּר Aram. כַּאֵף, מְסַס Aram. מְאַס; compare Hebr. קָאַם No. II. So Vulg., Syr., Aben Ezra.

צָאַן an unused and uncertain root. Arab. ضَأَنَ, is *to abound with sheep and goats*; but this is a denom.

צֹאן for צְאוֹן; as Psa. 144:13 כתיב; comm. (see note) a collect. noun, *flocks, small cattle*, i.e. *sheep and goats* (So Arab. ضَأْنٌ, ضَانٌ is wool-producing cattle, opp. to goats; but الضان الجبلي denotes, however, the wild goat. For sheep and goats = צֹאן they commonly use غنم; Syr. ܥܢܐ id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to בָּקָר herds, which

see, Gen. 27:9; Levit. 1:10; 22:21 (compare 19); rarely used only of *sheep*, 1 Sam. 25:2. To this collective (which is also used with numerals) corresponds the noun of unity שֶׂה *a sheep*, or *goat*. Exod. 21:37, "if any one steal a sheep (שֶׂה), he shall restore four sheep" (אַרְבַּע צֹאן); Eze. 45:15.

Note. As to gender, it is joined with a masc., where it means rams and he-goats. Gen. 30:39, וַיֶּחֱמוּ הַצֹּאן "and the rams (and he-goats) rutted;" with a fem., where it means ewes and she-goats; ibid., וַתֵּלַדְןָ הַצֹּאן "and the sheep brought forth;" but, Gen. 31:10, it is joined, like epicœne nouns, with a masc., although it means ewes.

צַאֲנָן ("place of flocks"), [*Zaanan*], pr. n. of a town in the tribe of Judah, Mic. 1:11; perhaps i. q. צְנָן Josh. 15:37.

צֶאֱצָאִים m. plur. constr. צֶאֱצָאֵי Isa. 48:19; with suff. צֶאֱצָאֵיהֶם Isaiah 61:9 (from the root יָצָא)—(1) *things which spring up*, coming forth from the earth, Isa. 42:5; Job 31:8.

(2) metaph. *descendants, children*, Isa. 22:24; 61:9; 65:23; Job 5:25; 21:8; 27:14. Fully צֶאֱצָאֵי מֵעֶיךָ *those that spring forth from thy bowels*, Isa. 48:19.

צָב m.—(1) *a litter*, such as one is carried in *gently* and *comfortably*; like the Germ. Sänfte, from the adj. sanft (see the root צָבַב.) Pl. צַבִּים Isa. 66:20. LXX. λαμπήνη. Numbers 7:3, עֶגְלֹת־צָב "litter-wagons;" i. e. like litters, commodious like litters. LXX. ἅμαξαι λαμπηνικαί.

(2) a species of *lizard* (Arab. ضَبّ), so called from its slow motion, see the root, Lev. 11:29. Bochart, Hieroz., i. p. 1044—63.

צָבָא TO GO FORTH, as a soldier, to war, followed by עַל against any one, Nu. 31:7; Isa. 29:7, 8; 31:4; Zec. 14:12; absol., Num. 31:42. (Of wider use is the Arabic صبأ to come or go forth, as a star, a tooth, as a soldier against an enemy. Comp. צָבָה.). It is applied to the sacred service, i. e. the ministry of the priests in the temple, Nu. 4:23; 8:24; 1 Sam. 2:22.

HIPHIL, *to cause to go forth, to muster* soldiers, 2 Ki. 25:19; Jer. 52:25. Hence—

צָבָא const. צְבָא plur. צְבָאוֹת m. (but twice however, with a fem. verb, Isa. 40:2; Dan. 8:12).

(1) *army, host*, στρατός (pr. going forth to war), 1 Sa. 8:13; 10:7, and frequently. שַׂר הַצָּבָא leader of an army, Gen. 21:22. אַנְשֵׁי הַצָּבָא soldiers, Num. 31:53. יָצָא בַּצָּבָא Deut. 24:5. יָצָא לַצָּבָא Num. 31:27, 28; and what is of far more frequent occurrence יָצָא צָבָא Nu. 1:3, seqq., to go out to the host, i. e. to make war. Often also used of the (sacred) host of the Levites, Nu. 4:23, 35, 39, 43.

Specially—(*a*) צְבָא הַשָּׁמַיִם *the host of heaven* is applied—(α) to the host of angels that stand round the throne of God (στρατιὰ οὐράνιος, Luc. 2:13), 1 Ki. 22:19; 2 Ch. 18:18; Ps. 148:2; comp. צְבָאָיו Ps. 103:21; and שַׂר צְבָא יְיָ Josh. 5:14, 15; used of Jehovah himself [manifested in the person of the Son].—(β) used of the sun, moon, and stars (δυνάμεις τῶν οὐρανῶν, Matth. 24:29), Isaiah 34:4; 40:26; 45:12; Jerem. 33:22; Dan. 8:10; often used when the worship of the stars is mentioned, Deut. 4:19; 17:3; 2 Kings 17:16; 21:3, 5; Zeph. 1:5; it is sometimes so used that a special mention precedes of the sun and moon (Deut. 17:3; Jer. 8:2), and even of the stars (Deut. 4:19; Dan. 8:10); and this word is added as being more general, and comprehending all the heavenly bodies, as it were all the deities [?] of heaven (Dan. 4:32); compare Job 38:7 (where angels and stars are mentioned together); and Isa. 24:21 (where the host of heaven, צְבָא הַמָּרוֹם, is in opposition to the kings of the earth). Once rather more boldly צָבָא (by zeugma) is applied also to the *inhabitants of the earth*, or rather to *whatever fills the earth* (elsewhere מְלֹא הָאָרֶץ), the plants even being included. Genesis 2:1, וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם, which, with the zeugma resolved, is thus explained in Neh. 9:6, הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ; compare Ex. 20:11, הַשָּׁמַיִם וְהָאָרֶץ ... וְכָל־אֲשֶׁר בָּם. Hence Jehovah is very often called—

(*b*) אֱלֹהִים צְבָאוֹת Ps. 80:15; יְהוָֹה אֱלֹהֵי צְבָאוֹת Jer. 5:14; 15:16; 38:17; 44:7; יְהוָֹה אֱלֹהִים צְבָאוֹת Ps. 59:6; 80:5; and יְהוָֹה צְבָאוֹת "Jehovah (God) of the heavenly hosts" (a construction which I have noticed on Isaiah 1:9); this appellation of the most high God, is very frequent in the prophetical books, especially in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch [nor in Joshua] nor Judges [nor in Ezekiel, Job, or Solomon]. As to the meaning of the phrase, compare Josh. 5:14, 15; although the Hebrew writers seem sometimes to have regarded God as the leader and patron of the host of Israel [as of course he was], see 1 Sa. 17:45; compare 2 Sam. 5:24. In the later books of the Old Test. God is called, in the same sense אֱלֹהֵי הַשָּׁמַיִם, אֱלָהּ שְׁמַיָּא; see שָׁמַיִם. LXX. commonly παντοκράτωρ.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7:1; 10:17; 14:14; Isa. 40:2; Dan. 10:1, "and the edict is true

צָבָא גָּדוֹל and (belongs to, a long warfare," to many calamities to be endured.

צְבָא Ch. fut. יִצְבֵּא TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, see צָבָה No. 3, Dan. 4:14, 22, 29; 5:19, 21. (Syr. idem.)

Derivative, צְבוּ.

צְבָאִים and צְבָאוֹת pl. from צְבִי a gazelle.

צְבֹאִים ("gazelles"=צְבָאִים, or "hyenas"=צְבֹעִים), [*Zeboim*], Hos. 11:8, and צְבִיִּם, צְבֹיִם Gen. 10:19; 14:2; Deut. 29:22, pr. n. of a town in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered with the Dead Sea.

צָבַב not used in Kal, cogn. to דָּבַב—(1) TO GO SLOWLY.

(2) to flow, Arab. ضَبَّ to flow, to drop, as water, صَبَّ to pour, to pour out, to pour upon. To this root I refer—

HOPHAL הֻצַּב (formed in the Chaldee manner), in a place which interpreters have vainly tortured, Nah. 2:8, where I thus join the words הַהֵיכָל נָמוֹג וְהֻצַּב "the palace is dissolved, and made to flow down."

Derivatives, צַב, and—

צֹבֵבָה with the art. הַצֹּבֵבָה ("walking slowly"), [*Zobebah*], pr. n. f. 1 Ch. 4:8.

צָבָה—(1) i.q. Hebr. צָבָא TO GO FORTH *to battle*, to wage war, Isa. 29:7, צֹבְאִים עָלֶיהָ i.q. צֹבֶיהָ "those who make war with her."

(2) to come forth, as a star, i.q. Arab. صَبَا *to come forth, to go out;* hence *to shine, to be bright*, whence צְבִי splendour, glory.

(3) *to project, to be prominent* (Arab. صبا Conj. I. and نبّا Conj. II. to impend over any thing); hence *to swell* (used of the belly), Num. 5:27, and, figuratively—

(4) *to be inclined*, to will, compare חָפֵץ and אָבָה.

(Arab. صبا id., Ch. and Syr. צְבָא, ܨܒܳܐ, which see.)

HIPHIL, causat. of No. 3, *to cause to swell*, Num. 5:22. Hence—

צָבֶה f. צָבָה adj. *swelling*, Num. 5:21.

צְבוּ Ch.—(1) prop. *will, desire* (from the root צְבָא); also—

(2) *a thing, matter*, Syr. ܨܒܽܘܬܳܐ Dan. 6:18, compare חֵפֶץ No. 4.

צָבוּעַ m. ἅπ. λεγόμ. Jer. 12:9 *hyena*, i. q. Arab. ضَبُع. LXX. ὕαινα. Others take it generally as a *rapacious animal*, compare Talmud, צְבוֹעִים, Arab. سِبَاع rapacious animals. See Bochart, Hieroz. part i. p. 829. Root צָבַע No. II.

צָבַט fut. יִצְבֹּט TO REACH OUT TO; only once found, Ruth 2:14. Arab. ضبط to grasp, to snatch.

צְבִי m., in pause צֶבִי (from the root צָבָה No. 2).

(1) *splendour, glory*, Isa. 4:2; 24:16; 28:1, 4, 5. צְבִי מַמְלָכוֹת the glory of kingdoms, used of Babylonia, Isa. 13:19. אֶרֶץ הַצְּבִי the glorious, or beautiful land, Dan. 11:16, 41; and simply צְבִי 8:9 (and very often in the rabbins), of the land of Israel, compare Eze. 20:6, 15; 26:20; Jerem. 3:19; and Dan. 11:45, הַר צְבִי קֹדֶשׁ "the mountain of holy beauty," used of Mount Zion.

(2) *a gazelle*, so called from the beauty of its form (Arab. ظَبْى, Aram. טַבְיָא), 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 924, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. لا بظبى "nay, by the gazelles!" (do not so and so), like the Germ. bey Leibe nicht. Pl. צְבָיִם, צְבָיִים 2 Sam. 2:18; צְבָאִים 1 Ch. 12:8; and צְבָאוֹת Cant. 2:7; 3:5.

צִבְיָא ("a female gazelle"), [*Zibia*], pr. n. m. 1 Ch. 8:9 ["apparently of a woman" Thes.].

צְבִיָּה f. of the noun צְבִי, *a female gazelle*, Cant. 4:5; 7:4.

צִבְיָה ("a female gazelle"), [*Zibiah*], pr. n. of the mother of king Joash, 2 Ki. 12:2; 2 Chron. 24:1.

צְבֹיִים see צְבֹאִים.

I. צָבַע i. q. صَبَغَ TO DIP IN, TO IMMERSE, hence *to dye, to tinge* (cogn. to טָבַע, which see); whence צֶבַע something dyed, and אֶצְבַּע a finger, especially the forefinger, so called from being dipped into things, although the Arab. إِصْبَع is written with ع.

II. צָבַע i. q. سبع TO RAVEN as a wild beast: whence צָבוּעַ a ravenous beast, hyæna, Arab. سَبُعٌ and سَبُعٌ a lion; سِبَاعٌ ravenous animals.

צְבַע Ch. *to dip into.* PAEL, id. Dan. 4:22.
ITHPAEL אִצְטַבַּע *to be wet, moistened,* Dan. 4:12, 20, 30; 5:21. In Targ. often for to dye, to tinge, like the Syr. and Arab. صَبَغَ.

צֶבַע m. *something dyed, a versicoloured garment,* Jud. 5:30.

צִבְעוֹן (Ch. "versicolour"), [*Zibeon*], pr. n. a son of Seir, a chief of the Horites, Gen. 36:2, 20, 24, 29.

צְבֹעִים ("hyænas"), [*Zeboim*], pr. n. of a valley with a town of the same name in the tribe of Benjamin, 1 Sa. 13:18; Neh. 11:34.

צָבַר fut. יִצְבֹּר TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. צְבַר and Arab. صَبَرَ id. Kindred is סָבַר, whence מִבּוּר which see.) Hence—

צִבֻּרִים m. pl. *heaps,* 2 Ki. 10:8.

צָבַת an unused root, Chald. to bind together, whence—

צֶבֶת or צָבֶת only in pl. צְבָתִים *a handful,* once found Ruth 2:16.

צַד m. with suff. צִדּוֹ, pl. ־ִים (from the root צָדַד which see).
(1) *a side,* Deut. 31:26; 2 Samuel 2:16, and frequently; specially apparently used of the left side, 1 Sa. 20:25; Psalm 91:7 (opp. to יָמִין). מִצַּד at the side of any thing, Deut. 31:26; Joshua 12:9; עַל צַד at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. With ה parag. צִדָּה on the side, 1 Sa. 20:20.
(2) *an adversary,* Jud. 2:3.

צַד Ch. i. q. Heb. No. 1, *side.* מִצַּד on the side, or part of, Dan. 6:5. לְצַד at or against the part of, Vulg. *contra,* Dan. 7:25.

צְדָא Ch. *purpose, design.* Daniel 3:14, הַצְדָא "(is it done) of design?" Compare the Heb. צָדָה, צְדִיָּה.

צָדַד Arabic صَدَّ and صَدَّ TO TURN ONESELF from any one, *to turn* to him *the side,* not the face, hence Conj. III. *to oppose oneself* to any one, *to be adverse* to him. Hence צַד side, also adversary and—

צְדָד or צְדָדָה ("a mountain," pr. "the side of a mountain," Arab. صَدٌّ, [*Zedad*], pr. n. of a town on the northern frontier of Palestine, Numbers 34:8; Eze. 47:15.

צָדָה [see below] (kindred to the verb צוּד), TO LIE IN WAIT for any one, followed by an acc. Ex. 21:13; followed by נֶפֶשׁ to lie in wait for life, 1 Sa. 24:12.
Derivatives, צְדִיָּה, Ch. צְדָא.
NIPHAL, according to the Chaldee and Syriac use, *to be desolated* (perhaps prop. to be taken by lying in wait), Zeph. 3:6.
[In Thes.—

"I. צָדָה—(1) TO CUT DOWN, TO MOW, whence the name of the letter צ. Hence—
(2) *to lay waste* a country or city; so Ch. etc."
"NIPHAL, *to be laid waste,* used of cities, Zeph 3:6. Parall. נָשַׁמּוּ. Jerome, *desolatæ sunt.*"

"II. צָדָה—(1) prop. TO FIX THE EYES on any thing. So Syr." Hence—
"(2) *to fix* the mind on anything, *to search for,* followed by an acc. 1 Sa. 24:12. Absol. Ex. 21:13."]

צֵדָה see צֵידָה.

צָדוֹק ("just"), [*Zadok*], pr. name, m.—(1) the father-in-law of king Uzziah, 2 Ki. 15:33; 2 Chron 27:1.—(2) 2 Sa. 8:17; 15:24.—(3) 1 Chr. 5:38.—(4) Neh. 3:4; 10:22.—(5) Neh. 3:29; 13:13.—(6) Neh. 11:11.

צְדִיָּה f. *lying in wait, deliberate purpose,* Nu 35:20, 22; from the root צָדָה.

צִדִּים, with the art. הַצִּדִּים ("sides"), [*Ziddim*], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צַדִּיק adj.—(1) *just, righteous* (gerecht), used of a judge or king, who maintains the right and dispenses justice, 2 Sa. 23:3; hence used very often of God as being a just judge, Deu. 32:4; Job 34:17; Jer. 12:1; Psa. 11:7; 119:137; both in punishing, 2 Ch. 12:6; Ezr. 9:15; Lam. 1:18; Dan. 9:14; and in rewarding, Ps. 112:6; 129:4; 145:17; Isa. 24:16 (where God is called הַצַּדִּיק κατ' ἐξοχήν); also, as fulfilling his promises, Neh. 9:8, וַתָּקֶם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה "and thou hast fulfilled thy words, because thou art righteous." Verse 33; Isa. 45:21.
(2) *one who has a just cause* (der Recht hat)—(*a*) in a forensic cause (opp. to רָשָׁע). Ex. 9:27, יְיָ הַצַּדִּיק

וַאֲנִי וְעַמִּי הָרְשָׁעִים "Jehovah is just (his cause is just), I and my people (our cause) is unjust." Ex. 23:8; Pro. 18:17.—(*b*) in assertion, one who speaks what is right and true, whence adv. *rightly*, *truly*, Isa. 41:26 (compare 43:9, where in the same context is אֱמֶת). Hence—

(3) of a private person, *just* towards other men (Pro. 29:7), obedient to the laws of God; hence *upright* (redlich), *honest*, *virtuous*, *pious* (all of which are comprehended by Cicero by the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appellantur*. De Fin. v. 23, *justitia ... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem*. Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with תָּמִים, יָשָׁר, נָקִי, and very often opposed to רָשָׁע Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Cicero, locc. citt. The Hebrews ascribe to a just man, benignity and liberality, Psa. 37:21; Pro. 12:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphat. used of innocence from sin, Eccl. 7:20, "there is not a just man upon earth who doeth good and never sins." A little before, in verse 16, the words "be not too just ... lest thou destroy thyself," should apparently be understood of the admirer of his own virtue (צַדִּיק בְּעֵינָיו Job 32:1).—Isa. 49:24, Alb. Schultens renders צַדִּיק *the powerful warrior*, as if it were the same as עָרִיץ verse 25; but שְׁבִי צַדִּיק is, prey justly taken; see my observations on this in Germ. Trans. ed. ii.

צָדַק fut. יִצְדַּק pr. TO BE RIGHT, STRAIGHT, i. q. יָשַׁר as of a straight way (see צֶדֶק Ps. 23:3). (Arab. صدق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܙܕܩ to be right, suitable.) Hence—

(1) *to be just*, *righteous* (gerecht seyn), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) *to have a just cause* (Recht haben)—(*a*) in a forensic sense. Gen. 38:26, צָדְקָה מִמֶּנִּי "her (Thamar's) cause is more just than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to רָשַׁע to have an unjust cause.—(*b*) *to speak the truth*, or *what is right*, amongst disputants, Job 33:12. Hence—(*c*) *to obtain one's cause* [to be justified, in a forensic sense] Isa. 45:25.

(3) *to be upright*, *righteous* (see צַדִּיק No. 3), Job 15:14; 22:3; 35:7; followed by לִפְנֵי יְ׳ Ps 143:2; עִם אֵל Job 9:2; 25:4; מֵאֱלוֹהַּ Job 4:17; i. e. in the judgment of God. Also *to declare righteous*, Eze. 16:52.

NIPHAL, prop. to be declared just; hence *to be vindicated from wrongs*. Dan. 8:14, נִצְדַּק קֹדֶשׁ Vulg. not amiss, *mundabitur sanctuarium*.

PIEL—(1) *to render just*, or *righteous*, or *innocent* (Eccl. Lat. *justificavit* [*to declare righteous*]). Eze. 16:51, "thou hast justified thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, צִדְּקָה נַפְשָׁהּ... יִשְׂרָאֵל מִן וגו׳ "Israel has justified herself more than Judah," appears just in comparison with her.

(2) *to declare any one just* or innocent, Job 33:32; followed by נַפְשׁוֹ oneself, Job 32:2.

HIPHIL—(1) *to make just*, or *upright*, or *pious*, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by לְ [*to justify*, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, *to declare* any one *just*.—(*a*) in a forensic sense, *to absolve*, *to acquit*, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; *to make* any one's *cause to* prevail, Isa. 50:8.—(*b*) to declare any one to have given a right opinion (jem. Recht geben), to approve of any one's opinion; see Kal No. 2. *b*, Job 27:5.

HITHPAEL, *to purge oneself* (from suspicion), Gen. 44:16.

Derived nouns, צָדוֹק, צַדִּיק, צִדְקִיָּהוּ—צֶדֶק.

צֶדֶק with suff. צִדְקִי m.—(1) in a physical sense, *straightness*, rightness, i. q. יֹשֶׁר. Ps. 23:3, מַעְגְּלֵי צֶדֶק "straight paths." Hence in an ethical sense—

(2) *rectitude*, *right*, *what is right and just* (das Recht), *what is so, or ought to be so*, compare יֹשֶׁר No. 2, *a*; Ps. 15:2, פֹּעֵל צֶדֶק "one doing what is right," acting rightly; compare עֹשֵׂה צֶדֶק Isa. 64:4; Ps. 45:8; Job 8:3; 36:3, לְפֹעֲלִי אֶתֵּן צֶדֶק "to my Creator I will ascribe rectitude," i. e. I will vindicate his right. Hence שָׁפַט צֶדֶק to judge the right, i. e. justly, Deu. 1:16; 16:18; Jer. 11:20; מִשְׁפַּט צֶדֶק just judgment, Isa. 58:2; אַבְנֵי צֶדֶק, מֹאזְנֵי צֶדֶק just balances, a just weight, Lev. 19:36; Job 31:6; Eze. 45:10; זִבְחֵי צֶדֶק just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff *the right*, *the just cause* of any one, Ps. 7:9, "judge me כְּצִדְקִי according to my right;" Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צֶדֶק וּמִשְׁפָּט what is right and just, Ps. 89:15; 97:2. Also *the right which we speak*, i. e. the *truth*, Ps. 52:5; Isa. 45:19.

(3) *justice*, i. q. צְדָקָה, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 35:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צַדִּיק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member יְשׁוּעָה, יֶשַׁע Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9 (compare verse 16). Used of the servant of God, Isa. 42:6, קְרָאתִיךָ בְצֶדֶק "I have called thee with deliverance," i. e. that thou mayest come with deliverance, mayest bring it (compare Jer. 26:15), and used in the same sense of Cyrus, Isa. 45:13, אָנֹכִי הַעִירֹתִיהוּ בְצֶדֶק "I raised him up (that he may come) with deliverance;" also i. q. בְּרָכָה Isa. 61:3, אֵילֵי הַצֶּדֶק "terebinths of blessing" (auf denen Gottes Seegen ruht, gesegnete Terebinthen, as it is said gesegnetes Land). Very frequently also the word צְדָקָה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Esaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צְדָקָה No. 4.

צְדָקָה f.—(1) *rectitude, right.* (A trace of the original meaning is found in the phrase הֹלֵךְ צְדָקוֹת Isa. 33:15.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, הַמּוֹרֶה לִצְדָקָה "the early rain according to right," i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king, Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צִדְקוֹת פִּרְזֹנוֹ "his justice (acts of justice) towards his princes," i. e. aid extended to them, victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*, Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. עָשָׂה צְדָקָה Isaiah 56:1; 58:2. Gen. 15:6, "(God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the *true* doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צְדָקוֹת righteous acts, Isaiah 64:5. צִדְקַת יְהוָה piety such as pleases God, Psalm 5:9. Sometimes specially it is kindness and mercy, Psa. 11:7; 24:5; liberality [?], Prov. 10:2; Micah 6:5. LXX. very often ἐλεημοσύνη, Deuteron. 6:25; 24:13.

(4) *welfare* [?], i. q. צֶדֶק No. 4, which see (parall. תְּשׁוּעָה, יְשׁוּעָה), Isai. 45:8; 46:13; 48:18; 51:6, 8, 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.

צִדְקָה Ch. *liberality, beneficence*, Dan. 4:24. So often in the Talmud. and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صدقة, Syriac ܙܕܩܬܐ, compare צְדָקָה No. 3 fin.

צִדְקִיָּהוּ ("justice of Jehovah"), [*Zedekiah, Zidkijah*], pr. n.—(1) of a king of Judah, 600—588, B. C., to whom this name was given by Nebuchadnezzar, instead of his former name מַתַּנְיָה, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3.—(2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צִדְקִיָּה 1 Ki. 22:11.—(3) Jer. 29:21, 22.—(4) 1 Ch. 3:16.—(5) Jer. 36:12.

צָהַב TO SHINE, kindred to the root זָהַב [Arab. صهب], see more at the root צָחַח.

HOPHAL, part. מֻצְהָב *polished, shining* (like gold), Ezra 8:27. Hence—

צָהֹב m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

צָהָה an unused root, i. q. צָחָה, צָחַח (which see), pr. *to be white, shining;* hence *to be sunny, shone upon* and *dried up by the sun* (Syr. and Ch. צְהָא to be thirsty). Hence צִי, צִיָּה, צִיִּי, צִיּוֹן [under צִיָּה in Thes.]. In Arabic, the middle radical ה being softened, there is صوى, صوا to dry up; and in Hebrew צִיָּה, in the noun צִיּוֹן.

צָהַל—(1) i. q. זָהַר, צָהַר (see at the root צָחַח), TO SHINE, see Hiphil. It is applied—

(2) to an acute and clear voice; hence *to neigh* as a horse, (Arab. صهل compare הָלַל and צָלַל), Jer. 5:8; *to shout for joy, to cry out* (for joy), used of persons, Isa. 12:6; 54:1; followed by בְּ because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, צַהֲלִי קוֹלֵךְ "make thy voice shrill," i. e. cry with a loud voice.

HIPHIL, causat. of Kal No. 1, *to cause to shine*, Psa. 104:15.

Derivative, מִצְהָלָה.

צָהַר (like the kindred verbs זָהַר, טָהַר, צָהַל, see under צָחַח), TO SHINE. Arab. ظهر to appear, to come forth, to reveal oneself, and طهر to be pure; both coming from the idea of shining. Hence צֹהַר light, splendour, and יִצְהָר oil, so called from its brightness.

Hiphil (denom. from יִצְהָר), *to squeeze out oil* (in a press), Job 24:11.

צֹהַר *light.* Gen. 6:16, צֹהַר תַּעֲשֶׂה לַתֵּבָה "thou shalt make light for the ark," i. e. windows; Gr. φῶτες (compare Gen. 8:6). In the manner of collectives it is construed with a fem.; whence אֶל־אַמָּה תְּכַלֶּנָּה "of a cubit long shalt thou make them" (the windows).

Dual צָהֳרַיִם *mid-day, noon;* prop. double (i. e. most splendid) light, Gen. 43:16, 25; Deut. 28:29 (Arab. ظُهْر mid-day; ظَهَرَ to do at noon). Jer. 6:4, נַעֲלֶה בַצָּהֳרָיִם "let us go up (against foes) at noon," i. e. at once, suddenly and unexpectedly, as an attack was rarely made at that time of day, Jer. 20:16; compare Kor. 9:82. Metaph. of very great happiness, Job 11:17; Ps. 37:6.

צַו and **צָו** m., *a precept* (from the root צָוָה; like קַו, תָּו from the roots תָּוָה, קָוָה). Hos. 5:11, הָלַךְ אַחֲרֵי צָו "he follows the precept" (of men), unless, indeed we should read שָׁו for שָׁוְא. Hence, Isa. 28:10, 13, צַו לָצָו צַו לָצָו "precept upon precept, precept upon precept" (Lehr' auf Lehr' Lehr' auf Lehr'), i. e. precept is added to precept, law to law, by the priests and prophets; we are daily wearied with new laws. The paronomasia is imitated by Jerome, *manda remanda, manda remanda.*

צוא an unused root [not given in Thes. the derivative is there referred to יָצָא]. Syr. ܨܐܐ to stain, ܨܐܐ dirty, stained. But, however, these words appear to be secondary, and to have a signification derived from that of excrement (צֹאָה, צוֹאָה), so that the primary root is יָצָא. Hence—

צוֹא m., *filthy*, used of garments, Zec. 3:3, 4.

צוֹאָה f., *excrements*, i. q. צֵאָה (root יָצָא), Isaiah 36:12; 2 Ki. 18:27 קרי; hence *filth.* Isa. 28:8, קִיא צוֹאָה "filthy vomiting." Used of the filth of sin, Prov. 30:12; Isa. 4:4.

צַוָּאר constr. צַוַּאר Jer. 28:10, 12, with suff. צַוָּארִי, once צַוָּרָם Neh. 3:5, pl. צַוָּארִים, constr. צַוְּארֵי once (as if from the sing. צַוָּארֶת), צַוְּארֹתֵיכֶם Mic. 2:3, m. *the neck*, Gr. τράχηλος, so called as being the slender and *narrow* part of the body (from the root צוּר), Syr. ܨܘܪܐ. It signifies the *neck*, Gen. 41:42; Cant. 1:10; 4:4, 7:5; Isa. 8:8; 39:28. בְּצַוָּאר with the neck, sc. proudly lifted up, Job 15:26; Ps. 75:6 (compare Gr. τραχηλιάω, to be proud, prop. to go with the neck stretched out; τραχαλᾶς, epithet of Const. the Great). In other places *the back of the neck* is rather to be understood, as Lam. 5:5, "they stand upon our necks;" Job 39:19; 41:14, and where a yoke is said either to be put on the neck, Deut. 28:48, or to be taken away from thence, Gen. 27:40; Isa. 10:27; Jer. 30:8.—Plur. *necks*—(*a*) with a plural signification, Josh. 10:24; Jud. 8:21, 26.—(*b*) more often with a singular signification (like the Gr. τὰ τράχηλα, Lat. *cervices*), Gen. 27:16; 45:14; 46:29. נָפַל עַל־צַוְּארֵי פ׳ to rush into any one's embrace, Gen. 33:4; 45:14. *Necks* are also used in speaking of trunks from which the heads have been cut off, Eze. 21:34.

["צַוַּאר Ch. id. Dan. 5:7, 16."]

צוֹבָא, צוֹבָה (perhaps for נְצוֹבָה "a station"), [*Zoba, Zobah*], pr. n. of a state in Syria (fully אֲרַם צוֹבָה Psa. 60:2; 2 Sam. 10:6, 8), the king of which waged war with Saul (1 Sam. 14:47) and with David (2 Sam. 8:3; 10:6). It appears to have been near Damascus, and to have comprehended Hamath (see חֲמָת; whence it is called חֲמַת צוֹבָה 2 Ch. 8:3), and to have extended to the Euphrates, 2 Sam. 8:3; 1 Ki. 11:23. The Syriac interpreters take Zobah to be *Nisibis*, in Mesopotamia (ܢܨܝܒܝܢ), and they have been followed by J. D. Michaëlis (Supplemm. p. 2073); but the former opinion has been rightly maintained by Hyde, ad Peritsol. Itin. p. 60, and Rosenm., Biblische Alterthumskunde, i. 2, pp. 144, 249.

צוּד (compare צָדָה), TO LIE IN WAIT FOR, with an acc., specially—(1) *to hunt* wild beasts, Gen. 27:3, 5, 33; Job 38:39.

(2) *to catch birds, to lay snares*, Lev. 17:13; metaph. used of snares laid for men, Lam. 3:52, 4:18; Mic. 7:2; Ps. 140:12; Prov. 6:26; Syr. ܨܕ is also *to fish;* see צִידוֹן.

Pilel, i. q. Kal *to lay snares*, Eze. 13:18, 20.

Hithpael הִצְטַיֵּד denom. from צַיִד No. 3, *to furnish oneself with victuals*, Joshua 9:12. Aramæan אִזְדַּוַּד id.

Derivatives, צַיִד, צַיָּד, מָצוֹד, מָצוּד, מְצָד, מְצוֹדָה, מְצוּדָה [צֵידָה, pr. n. צִידוֹן].

צָוָה not used in Kal, TO SET UP (stellen), like the Syr. ܨܘܐ (see Eze. 39:15, Pesh.), whence ܨܘܝܐ, Arab. صُوَّة *cippus*, Hebr. צִיּוּן.

Piel צִוָּה fut. apoc. וַיְצַו imp. apoc. צַו, Arab. وَصَّى

—(1) *to constitute, to appoint* (bestellen)—(*a*) any one over any thing, followed by an acc. of person, and עַל of the thing, 1 Sa. 13:14; 25:30; 2 Sa. 6:21; Neh. 5:14; 7:2.—(*b*) with an acc. of the thing, *to appoint*, to decree, to determine any thing; i.e. to cause it to exist. Isa. 45:12, "all the host of it (the heaven) have I appointed," caused to exist; 48:5; Deu. 28:8; Ps. 68:29; 111:9; 133:3.

(2) *to charge, to command*, followed by acc. of pers. (like the Lat. *jussit aliquem*), Gen. 26:11; more rarely followed by עַל 2:16; 28:6; Esth. 2:10, 20; followed by אֶל Gen. 50:16; followed by לְ Ex. 1:22. The express words of the command are subjoined with לֵאמֹר e.g. Gen. 26:11, וַיְצַו אֲבִימֶלֶךְ אֶת־כָּל־הָעָם לֵאמֹר "and Abimelech commanded all the people, saying," etc.; 32:5; Ex. 5:6. In other places, that which any one is commanded to do, is put in the inf. with לְ prefixed, Gen. 50:2; 2 Sam. 7:7; Jer. 35:8; more rarely in a finite verb, with אֲשֶׁר (that) prefixed, Esther 2:10; and וְ (prop. he charged, and he did), Am. 9:4. *To command any one, any thing*, with two acc. of pers. and thing, Gen. 6:22; Ex. 25:22. It is also used without any mention added of the command, with an acc. of pers. *to give commands* to any one (jem. etwas bestellen), *to delegate* any one *with commands, to commission*, Jerem. 14:14; 23:32; followed by עַל of the person to whom the commands are sent, Est. 4:5; Ezra 8:17; 1 Chron. 22:12; or of the thing about which the command is given, Gen. 12:20; 2 Sa. 14:8; to which also אֶל is prefixed, Ex. 6:13; and לְ Psa. 91:11. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is said צִוָּה בֵּיתוֹ or צִוָּה לְבֵיתוֹ to give (last) commands to one's family, i.e. to make a will (sein Haus bestellen), 2 Sa. 17:23; 2 Ki. 20:1; Isa. 38:1 (comp. Rabbin. צַוָּאָה testament).

Pual, *to be commanded.* Levit. 8:35, כֵּן צֻוֵּיתִי "so am I commanded," this charge is given to me. Eze. 12:7, כַּאֲשֶׁר צֻוֵּיתִי "even as I was commanded." Followed by בְּ of the person who gives the command, Nu. 36:2.

Derivatives, צַו, צִיּוּן, מִצְוָה ["and צִי"].

צָוַח TO CRY OUT, TO EXCLAIM with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent صاح for صيح. I suppose both to be softened from the harder צָרַח, صرخ, compare Isaiah 42:11 and 13.) Hence—

צְוָחָה fem. *outcry*, whether joyful, Isa. 24:11; or mournful, Jer. 14:2.

צוּל an unused root, prob. i. q. צָלַל No. II, *to be sunk*, whence מְצוּלָה, מְצֹלָה and—

צוּלָה f. *the depth of the sea, abyss*, Isa. 44:27.

צוּם TO FAST. (Arabic صام Aram. id. The primary idea lies in the mouth being shut; see as to roots ending in *m* above at דָּמַם page CCIII, B.) Jud. 20:26; Zec. 7:5, הֲצוֹם צַמְתֻּנִי "have ye fasted to me?" where the suffix must be regarded as a dative. Hence—

צוֹם m. *fasting, a fast*, 2 Sa. 12:16. Pl. צוֹמוֹת Est. 9:31.

צוּעַ an unused root, i. q. صاغ to form, to carry on the trade of a goldsmith. Hence צַעֲצֻעִים.

צוּעָר ("smallness"), [*Zuar*], pr. n. m. Num. 1:8; 2:5.

צוּף TO OVERFLOW, followed by עַל to overflow any one, Lam. 3:54.

Hiphil—(1) *to cause to overflow*, Deu. 11:4.

(2) *to cause to swim*, 2 Ki. 6:6.

Derivatives, צָפָה, צַפְצָפָה, and—

צוּף m.—(1) *honey as dropping* from the comb, so called from its overflowing, Prov. 16:24. Plural צוּפִים Ps. 19:11.

(2) [*Zuph*], pr. n. of a son of Elkanah, 1 Sa. 1:1; 1 Chr. 6:20 (where in כתיב there is צִיף), and צוֹפַי 1 Ch. 6:11.

[**צוֹפַח** ("cruse," from צפח) *Zopha*, pr. n. m. 1 Ch. 7:35, 36.]

[**צוֹפַי** see צוּף.]

צוֹפַר (perhaps i. q. Syr ܨܦܪ "impudent" [in Thes. this derivation and the meaning of the Syriac word are questioned]), [*Zophar*], pr. n. of one of Job's friends and opponents in disputing, Job 2:11; 11:1.

צוּץ i. q. נָצַץ and נוץ (comp. זוז)—(1) TO SHINE, see Hiphil.

(2) *to flourish*, pret. צָץ Ezek. 7:10 (metaph.).

Hiphil, fut. יָצִיץ part. מֵצִיץ (Cant. 2:9)—(1) *to shine, to be bright* (prop. to emit splendour, comp. הֵאִיר), 132:18; hence *to glance forth*, i. e. to look by stealth (properly to make the eyes shine). Cant. 2:9, מֵצִיץ מִן הַחֲרַכִּים "glancing forth through the lattice." Arab. وصّ and وصوص *to glance* (as a

woman) through the holes of a vail; compare Germ. *blinken, blinzen*.

(2) *to flourish* (prop. to produce flowers), Num. 17:23; Psa. 72:16; 90:6; 103:15; metaph. 92:8. Derivatives, צִיץ, צִיצָה, צִיצִת.

I. **צוּק** TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاق Med. Ye. Æth. ጠየቀ: to straiten, to compress, kindred roots are עוּק, and also חָנַק, עָנַק, and those connected with them.)

HIPHIL הֵצִיק—(1) *to straiten, to press upon* any one, followed by a dat. and acc., Deu. 28:53, seqq.; Jer. 19:9; Job 32:18; specially *to straiten* a city *by siege*, Isa. 29:7. Part. מֵצִיק *oppressor*, Isaiah 51:13.

(2) *to urge* any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, צוֹק, צוּקָה, מוּצָק, מָצוֹק, מְצוּקָה.

II. **צוּק**—(1) i. q. יָצַק TO POUR, Job 29:6; 28:2, אֶבֶן יָצוּק נְחוּשָׁה "and the stone is poured out (to make) brass," i. e. they melt the ore into brass. Metaph. Isa. 26:16, צָקוּן לַחַשׁ "they pour out a prayer" (צָקוּן, Milra, is pret. Kal with Nun paragogic, for צָקוּ).

(2) i. q. הֵצִיק *to set up;* whence מָצוּק a column.

צוֹק m. *distress*, Dan. 9:25, and—

צוּקָה f. id. Pro. 1:27; Isa. 30:6.

צוֹר, **צֹר** ("rock," i. q. צוּר), pr. n. *Tyre* (Greek Τύρος, from the Aramæan form טְרָא, ܛܘܪ), a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palætyrus (מִבְצַר צֹר 2 Sa. 24:7, and עִיר מִבְצַר צֹר Josh. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Eze. 26:17; 27:4, 25; comp. Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צר is found—besides the Old Test. 2 Sa. 5:11; 1Ki. 5:15; 7:13; Ps. 45:13; Eze. 26:2;—in the inscriptions of the coins struck at Tyre in the time of the Seleucidæ, either briefly לצר (לְצֹר Τύρου), or more fully לצר אם צדנם (לְצֹר אֵם צִדֹנִם of Tyre, the metropolis of the Sidonians, sc. money); see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called صور are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צֹרִי, which see.

צוּר fut. יָצוּר, apoc. וַיָּצַר (like the kindred root צָרַר), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) *to bind together* (into a bundle or roll), i. q. צָרַר No. 1. Pret. צַרְתָּ Deut. 14:25; וַיָּצֻרוּ 2 Ki. 12:11; וַיָּצַר 5:23.

(2) *to press* with siege, *to besiege* a city, followed by an acc. of the city, 1 Ch. 20:1; more often followed by עַל Deut. 20:12; Eze. 4:3; Daniel 1:1; אֶל Deut. 20:19; absol. Isai. 21:2; also followed by עַל 2 Sam. 20:15; and אֶל 1 Sam. 23:8, of the person besieged in the city. Once with acc. and עַל of the city, Isa. 29:3, צַרְתִּי עָלַיִךְ מֻצָּב i. e. "I will push forward hosts (of soldiers) against thee" (ich schiebe vor gegen dich). Metaph. Psalm 139:5, אָחוֹר וָקֶדֶם צַרְתָּנִי "thou besettest me on every side," so that I cannot flee from thee.

(3) *to urge, to press upon* any one in pursuit, i. q. צָרַר No. 4, Deu. 2:9; Exod. 23:22. Part. צָרִים Esth. 8:11; also *to stir up* any one, to urge him to rise, Jud. 9:31.

(4) *to cut* (pr. to press with a knife, compare גָּדַד to press, to cut), *to divide*. Arab. صار Med. Waw id. Hence צוּר edge.

(5) *to form*, i. q. יָצַר (derived from the idea of cutting), Arab. صَوَّرَ id., fut. וַיָּצַר Ex. 32:4; 1 Kings 7:15; and אֲצוּרְךָ Jer. 1:5 כתיב. (Aram. id.)

Derivatives, מָצוֹר, צִיר, צִיר, צַר, צֹר, צוּרִישַׁדַּי—צוּר, צַוָּאר, מְצוּרָה.

צוּר m.—(1) *stone, pebble* (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 22:24, צוּר נְחָלִים "the pebbles of the brooks" (compare Gramm. § 106, 3, *c*).

(2) *a rock*, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel, Isa. 30:29; Deut. 32:37, "the rock where they took refuge;" Ps. 18:3, 32, 47. By another figure (drawn from a quarry), it is applied to the founder of a nation Isa. 51:1. Pl. צוּרוֹת Job 28:10.

(3) *edge*, from the root No. 4. Psalm 89:44, צוּר חֶרֶב "the edge of a sword," according to which analogy, Josh. 5:2, 3, חַרְבוֹת צֻרִים are *sharp knives*, compare צֹר Exod. 4:25; and so Ch. But LXX, Vulg., Syr., Arab. understand it to mean *knives made of stone* (compare צוּר No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jos. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, ἐκεῖ ἔθηκαν εἰς τὸ μνῆμα εἰς ὃ ἔθαψαν αὐτὸν (Joshua) ἐκεῖ τὰ

μαχαίρας τας πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραήλ...καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας. This is worthy of remark, inasmuch as it clearly proves that stone knives were found in Palestine, as well as in Germany. Hence—

(4) *form*, Psalm 49:15 קרי; French *taille*, from *tailler;* from the root No. 4, 5.

(5) [*Zur*], pr. n. m.—(*a*) of a leader of the Midianites, Num. 25:15; 31:8; Josh. 13:21.—(*b*) 1 Ch. 8:30; 9:36.

צֻוָּר see צַוָּאר neck.

צוּרָה f. *form*, Eze. 43:11; see צוּר No. 5.

צַוְּרֹן only in pl. *neck*, Cant. 4:9. ןֹ is a diminutive termination, used lovingly, Lehrg. p. 513. Others understand a *collar*.

צוּרִיאֵל ("whose rock is God"), [*Zuriel*], pr. n. m., Num. 3:35.

צוּרִישַׁדָּי ("whose rock is the Almighty"), [*Zurishaddai*], pr. n. m., Num. 1:6; 2:12.

צוּת Hiphil הִצִּית to burn, i. q. הִצִּית Isa. 27:4; see יָצַת.

צַח m. adj. (from the root צָחַח)—(1) *bright, white*, Cant. 5:10; specially—

(2) *sunny, serene, clear.* Isaiah 18:4, חֹם צַח "clear heat." Jer. 4:11, רוּחַ צַח "a serene wind," i. e. hot. Arab. and Syr. id.

(3) trop. *clear, perspicuous;* used of words, Isa. 32:4.

צִיחָא ("drought"), [*Ziha*], pr. n. m. Ezr. 2:43; Neh. 7:46; 11:21; from—

צָחָה an unused root, i. q. צָחַח to shine, to be sunny; and hence to be dry, arid (Aram. צְחָא to thirst). Hence—

צִחֶה adj. *dry* (with thirst), Isa. 5:13.

צָחַח—(1) to be bright, to be white, Lam. 4:7.

(2) *to be sunny, shone on by the sun;* whence צַח, צְחִיחַ, צְחִיחָה, צַחְצָחוֹת. (Arab. ضحّ sunny, dry; Syr. ܨܚܐ to be hot, serene; ܨܚܝܐ hot; Ch. צַחְצַח to make to shine, to polish. Further, the signification of shining and being bright is widely extended in the roots from the biliteral stock צח, also in those beginning with the softened letter זה ,צה, and without any sibilant טה, מה; compare צָהַב, צָהָה, צָחַר; צָהַר, צָהַל, זָהַב, זָהָה, זָהַר; טָהַר, טָהַר.)

Derivatives, צַח, צַחְצָחוֹת, and the three following nouns.

צְחִיחַ m. *shone upon and burnt up by the sun dried up*, Eze. 24:7, 8; 26:4, 14.

צְחִיחָה f. *an arid region*, Ps. 68:7.

צְחִיחִי, pl. ־ִיים Neh. 4:7 כתיב id.

צָחַן an unused root; *to be foul, stinking*, cogn. to זָנַח, and Arab. صنخ to be stinking, صنخ filth.

צַחֲנָה f. *stench, stink*, Joel 2:20.

צַחְצָחוֹת f. plur. *arid places*, Isa. 58:11; from the root צָחַח No. 2.

צָחַק to laugh. (Arabic ضحك, Syr. and Nasor. ܓܚܟ, Chald. also חוּךְ id.; all of which are onomatopoetic, and accord with the Greek καχάζω, καγχάζω, Lat. *cachinnor*, Germ. *kichern*. This root, with the exception of the passages Jud. 16:25; Eze. 23:32, is only found in the Pentateuch, and the later writers and poets use instead of it the softer form שָׂחַק. Comp. צָעַק.) Gen. 18:12, seq.; followed by לְ with any one, Gen. 21:6.

Piel—(1) *to play, to sport, to jest* (prop. iteratively, to laugh repeatedly), Ex. 32:6; Gen. 19:14; specially—(*a*) with singing or dancing, Gen. 21:9; Jud. 16:25.—(*b*) with women (like παίζειν, *ludere*), Gen. 26:8.

(2) *to make sport of* any one, followed by בְּ, and more emphatically, *to mock*, Gen. 39:14, 17. Hence—

צְחֹק m. *laughter, sport*, Gen. 21:6.

צָחַר an unused root; Arab. صحر Conj. XI. to be intensely white. Kindred is צָהַר (see at the root צָחַח). Hence—

צַחַר m. *whiteness* (of wool), Eze. 27:18.

צָחֹר adj. *white*. Jud. 5:10, "white asses," i.e. reddish with white spots (for they are not found altogether white, although the Orientals highly esteem this colour in asses, camels, and elephants). Vulg. *nitens*. Syr. white. (Arabic أصحر prop. white, but used of an ass marked with white and red spots.)

צֹחַר ("whiteness"), [*Zohar, Jezoar*], pr. n. m.—(1) of a son of Simeon, Gen. 46:10; Ex. 6:15;

also called צֹחַר Num. 26:13.—(2) Gen. 23:8; 25:9.—(3) 1 Ch. 4:7.

צִי m. (for צִהְיִ from the root צָהָה [in Thes. from צָוָה])—(1) *dryness, a dry region*, a desert; whence צִיִּי an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive צִי from צָוָה with the signification of erecting, setting up; compare צִיּוּן a column), Isa. 33:21. Plur. צִים Num. 24:24, and צִיִּים Dan. 11:30. Castell brings forward from the Arabic صواية small vessel, but in the Kamûs this word is not found.

צִיבָא (for נְצִיבָה "a plant"), [*Ziba*], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

צַיִד m. (from the root צוּד to hunt)—(1) *hunting*, Gen. 10:9.

(2) *prey taken in hunting*, Gen. 25:28.

(3) *food;* prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey*, Josh. 9:5, 14; compare צֵידָה.

צַיָּד (from the root צוּד) m., *a hunter*, Jer. 16:16.

צֵידָה or **צֵדָה** f. of the preceding; *food*, Psalm 78:25; especially *provision for a journey*, Gen. 42:25; 45:21 (Aram. ܙܘܕܐ id.); whence the denom. הִצְטַיֵּד; see צוּד Hithpael.

צִידוֹן ("fishing") pr. n. f., *Zidon*, a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צִידוֹן רַבָּה (Sidon the great, or Sidon the metropolis), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδόνιοι, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicia), 1 Ki. 16:31; and why there is on the coins of Tyre (see לצר אם צדנם, (לְצֹר) (money) "of Tyre, the metropolis of the Sidonians." See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is לצדן, לצדנם (לְצִדֹן, לְצִדֹנִם) *of Sidon, of the Sidonians*). Within the walls of the ancient city there is a village called صيدا. Hence the Gentile noun—

צִידֹנִי *a Sidonian*, Deut. 3:9; f. צִידֹנִית *a Sidonian woman*, 1 Ki. 11:1

צִיה an unused root, i. q. צָהָה which see; *to be sunny, arid;* hence צִיּוֹן.

צִיָּה f. *aridity, drought*, Job 24:19; whence אֶרֶץ צִיָּה arid, desert land, Psa. 63:2; 107:35. Without אֶרֶץ id., Ps. 78:17. Root צָהָה.

צָיוֹן m. *arid land*, Isaiah 25:5; 32:2; from the root צִיָּה.

צִיּוֹן (a "sunny place," a "sunny mountain;" from the root צָהָה [in Thes. from צָיָה]; comp. Arab. صهوة a fortress; the radical *h* is retained in Syriac and Arabic, in which the name is written ܨܗܝܘܢ, صهيون), pr. n. f. *Zion*, the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 282, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called *the city of David*, 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (fem.), Isa. 1:27; 49:14; 52:1. Psalm 97:8; Zeph. 3:16. They are also poetically called *the daughter of Zion* (see בַּת No. 5) בַּת צִיּוֹן Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and יֹשֶׁבֶת צ׳ Isa. 12:6; but בְּנוֹת צִיּוֹן are *the women of Jerusalem*, Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל "The Zion of the Holy One of Israel," i. e. sacred to him.

צִיּוּן m. *cippus, a pillar;* so called from its being set up, erected (see the root צָוָה Kal), 2 Ki. 23:17; whether sepulchral, Eze. 39:15, or to shew the way, Jer. 31:21.

צִיחָא see צִחָא.

צִיִּי (from צִי, צִיָּה a desert; with the termination ִי) only in plur. צִיִּים *dwellers in the desert.*—(*a*) persons, i. e. *nomades*, shepherds, Ps. 72:9; 74:14.—(*b*) animals, i. e. jackals, ostriches, wild beasts, Isaiah 13:21; 23:13; 34:14; Jer. 50:39.

צִין see צִן.

צִינֹק m. *prison* [" or *stocks* "], Jer. 29:26, from the root צנק.

צִיעֹר ("smallness"), [*Zior*], pr. n. of a town in the tribe of Judah, Josh. 15:54.

צִיף see צוּף No. 2.

צִיץ see צוּץ.

צִיץ (from the root צוּץ)—(1) *a shining plate*, on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) *a flower*, Job 14:2. Plur. צִצִּים (for צִיצִים comp. זִקִּים, זִיקוֹת) 1 Ki. 6:18.

(3) *a wing* (compare at the root נָצַץ), Jer. 48:9.

(4) [*Ziz*], pr. n. of a town, only once, 2 Ch. 20:16.

צִיצָה f. *a flower*. Isaiah 28:4, צִיצַת הַנֹּבֵל "a flower of fading," i. e. a fading flower, compare verse 1.

צִיצִת (for צִיצִית) f. prop. *something like a flower* or *feather* (from צִיץ with the fem. adj. termination ־ִית), hence—(1) *the forelock of the hair* (comp. the root נָצָה), Eze. 8:3.

(2) *the borders, the fringed edges* (Quaste, Trobbel), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

צִקְלַג, צִיקְלַג, צִקְלָג, צִיקְלָג [*Ziklag*], pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from צִיק גֹּל *an outflowing* of a fountain).

צִיר a root of doubtful authority, as a verb; as far as may be gathered from the derivatives—

(1) *to go in a circle* (kindred to דּוּר, חוּר, טוּר, שׁוּר), whence צִיר hinge, writhing pain.

(2) *to go* (Arab. صار Med. Ye, to go, to arrive, comp. זוּר, סוּר), whence צִיר a messenger. Hence—

Hithpael הִצְטַיֵּר Josh. 9:4, may be, "they betook themselves to the way." But no other trace of this form and signification is either found in Hebrew, or in Aramæan, and the ancient interpreters have all given it as הִצְטַיָּדוּ "they furnished themselves with provisions for the journey," as in ver. 12, which appears to me preferable.

I. **צִיר** m.—(1) *the hinge* of a door, Prov. 26:14, from the root צִיר No. 1. From the same—

(2) צִירִים i. q. חֲבָלִים *pains* (as if writhings) *of a parturient woman*, Isaiah 13:8; 21:3; 1 Sam. 4:19. Metaph. used of terror, Dan. 10:16, which is often compared with the pain and alarm in childbirth; compare ضار V. to twist oneself with pain.

(3) *a messenger*, Pro. 13:17; 25:13.

II. **צִיר** m. (from the root צוּר No. 5)—(1) *an idol*, Isa. 45:16.

(2) *form*, Ps. 49:15 כתיב.

צֵל m. (f. Isa. 38:8, compare the form צִלָּה), with suff. צִלִּי (from the root צָלַל No. III) *a shadow* (Arab. ظل), Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7, "all my members (are) like a shadow," i. e. scarce a shadow of my body remains. Also—(*a*) used of anything fleeting and transient, Job 8:9; Psal. 102:12; Ecc. 8:13.—(*b*) of *a roof* which affords shade and protection (compare Lat. *umbra*); hence used for *protection* and *defence;* preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i. e. afford a safe refuge in glowing heat. Isa. 25:4, "thou (O Jehovah) art a shadow in heat;" sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form צְלָלִים.

צְלָא Pael, to pray, Daniel 6:11; Ezra 6:10. (Syr. Arab. صلى, and Æth. id.)

צָלָה to roast, 1 Sa. 2:15; Isa. 44:16. (Arab. صلى id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 25, to that of softening by Jo. Simonis, in Lex.) Hence צָלִי.

צִלָּה ("shadow"), [*Zillah*], pr. n. of a wife of Lamech, Gen. 4:19, 22.

צְלוּל, in קרי צְלִיל, ἅπ. λεγόμ., κολλύρα, or a *round cake*. Jud. 7:13, צְלִיל לֶחֶם שְׂעֹרִים, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root צָלַל No. II, where see it.

צָלַח fut. יִצְלַח—(1) to go over or through (as a river), followed by an acc. 2 Sa. 19:18. (Compare צְלָחָה.)

(2) *to attack, to fall upon*, used of the Spirit of Jehovah falling upon a man; followed by עַל Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by אֶל 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare בּוֹא No. 2, *d.*)

(3) *to go on well, to prosper, to succeed* as an affair, (comp. Germ. durchgehn, Fortgang haben; Lat. *lex perfertur;* Heb. כָּשֵׁר, אָשַׁר), Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30, *to flourish*, of a plant (fortkommen), Ezek. 17:9, 10

followed by ל to prosper for anything, *to be fit for anything*, Jer. 13:7, 10. (Arab. صلح to be fit.)

Hiphil—(1) trans. *to make successful, to prosper*—(*a*) any one's affair, Gen. 24:21, 56; 39:3, 23. —(*b*) any person, followed by an acc. of person, 2 Ch. 26:5; followed by ל Neh. 1:11; 2:20.

(2) *to accomplish prosperously, to finish well*, 2 Chr. 7:11; Dan. 8:25; especially with the nouns דְּרָכָיו, דַּרְכּוֹ to make one's way or counsel prosper, *to be successful*, Deut. 28:29. Psalm 37:7, מַצְלִיחַ דַּרְכּוֹ "one who is successful in all things." Hence without the acc. *to be successful*, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; Jer. 2:37.

["II. צָלַח i.q. Ch. זְלַח *to flow, to be poured out* as water. Hence צְלֹחִית, צַלַּחַת, צֵלָחָה."]

צלח Ch. i.q. Heb. צָלַח, Aphel הַצְלַח (Heb. form)—(1) trans. *to cause any one to go on well*, i.e. to promote quickly to public offices and honour (schnell avanciren, sein Glück machen lassen), Dan. 3:30; *to accomplish* anything *prosperously*, Ezr. 6:14.

(2) *to be prospered*, i.e. to be raised to great honours, Daniel 6:29; *to be prospered* as a thing, Ezr. 5:8.

צֵלָחָה f. only pl. צְלָחוֹת 2 Ch. 35:13, *pans*, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded [but see צלח II.], (see צלח No. 1); whence Arab. زَلْحَلَة a shallow channel of a river, also زُلَحٌ large pans, Æth. with the letters transposed ጸሕል: platter.

צְלֹחִית f. id. 2 Ki. 2:20.

צַלַּחַת id. Prov. 19:24; 26:15.

צָלִי m. *something roasted*, Ex. 12:8, 9, from the root צָלָה.

צָלִיל see צְלוּל.

I. צָלַל TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab. صَلَّ, Syr. ܨܠ id. Compare the Germ. schallen, Schelle, and without the sibilant הָלַל hallen, gellen; Arabic جلجل a cymbal. *L* being changed into *n*, it answers to طَنَّ Lat. *tinnivit*). It is applied to the lips quivering with fear, Hab. 3:16. Derivatives, צֶלְצָל, מְצִלְתַּיִם.

II. צָלַל Arab. ضَلَّ pr. TO BE ROLLED DOWN, TO ROLL ONESELF (hinabrollen), kindred to the root גָּלַל (as to which see p. CLXXII, B), inasmuch as the letters צ, ض come very near to the force of gutturals and palatals (see p. DXCVIII, A, and Ewald's Gramm. p. 33). Hence צְלוּל or צְלִיל Jud. 7:13, i. q. גָּלִיל or גְּלִיל = κολλύρα a round cake of bread. The verb occurs once, Exodus 15:10, צָלְלוּ כַּעוֹפֶרֶת "they are rolled down like lead." (Arab. ضَلَّ is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred צוּל, namely מְצוּלָה, צוּלָה.

III. צָלַל (Arab. ظَلَّ), TO BE SHADED, DUSKY, Neh. 13:19.

Hiphil, part. מֵצַל shadowing, Eze. 31:3.

Derivatives, צֵל, צֵלֶל, צַלְמָוֶת, מְצִלָּה, and pr. n. צִלָּה, בְּצַלְאֵל, צְלֶלְפּוֹנִי.

צֵלֶל with suff. צִלְלוֹ, pl. צְלָלִים const. צִלְלֵי *a shadow*, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare צֶאֱלִים.

צְלֶלְפּוֹנִי ("the shadow looking at me"), [*Hazelel-poni*], pr. n. m. with art. 1 Ch. 4:3.

צָלַם an unused root, Æth. ጸለመ: TO BE SHADY, Arab. ظَلِمَ to be obscure. ظُلْمَة darkness. Hence—

צֶלֶם m. with suff. צַלְמוֹ—(1) *a shadow*, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence—

(2) *an image, likeness* (so called from its shadowing forth; compare σκία, σκίασμα, σκιαγραφέω), Genesis 1:27; 5:3; 9:6; *an image, idol*, 2 Kings 11:18; Am. 5:26. (Syr. and Chald. ܨܠܡܐ, צַלְמָא id., Arab. صَنَمٌ an image, the letters נ and ל being interchanged.)

צְלֵם, צֶלֶם Ch. emphat. state, צַלְמָא m. *an image, idol*, Dan. 2:31, seqq.; 3:1, seqq.

צַלְמוֹן ("shady"), [*Zalmon, Salmon*], pr. n. —(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Ps. 68:15.

(2) of one of David's captains, 2 Sa. 23:28.

צַלְמֹנָה ("shady"), [*Zalmonah*], pr. n. of a station of the Israelites in the desert, Nu. 33:41.

צַלְמָוֶת f. pr. *shadow of death* (comp. of צֵל shadow, and מָוֶת death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, שַׁעֲרֵי צַלְמָוֶת "the gates of darkness."

צַלְמֻנָּע (perhaps for צֵל מֻנָּע "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps. 83:12.

צָלַע TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE, Arab. ضلع and ظلع id. (perhaps denom. from צֵלָע), Gen. 32:32. Part. f. הַצֹּלֵעָה coll. *limping* flocks, i. e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6,7; Zeph. 3:19.

[Derivatives, the following words.]

צֵלָע constr. צֶלַע and צְלַע (of a segolate form), with suff. צַלְעִי f. (but pl. צְלָעִים m. 1 Ki. 6:34).

(1) *a rib*, Gen. 2:21, 22. Pl. צְלָעוֹת *beams* (as if the ribs of a building, Gerippe, Rippenwerk), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is כְּרֻתוֹת in the same signification).

(2) *a side*—(*a*) of man, Job 18:12; Jer. 20:10, שֹׁמְרֵי צַלְעִי "those who watch my side," my friends who do not depart from my side.—(*b*) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. צְלָעִים (m.) *sides*, or *leaves* of a door, 1 Ki. 6:34. Elsewhere always צְלָעוֹת, constr. צַלְעוֹת *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) *a side chamber* of the temple (as to which see יָצוּעַ), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story*, or *range of side chambers*, 1 Ki. 6:8, and i. q. יָצוּעַ, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. בֵּית צְלָעוֹת Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. Archæol. viii. 3, § 2.

(4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

צֶלַע [with suff. צַלְעִי] m. *limping;* hence *a fall*, Ps. 35:15; 38:18.

צָלַף an unused root, Syr. *to break, to wound;* whence—

צָלָף ("fracture," "wound"), [*Zalaph*], pr. n. m. Neh. 3:30.

צְלָפְחָד ("fracture," or "first rupture," perhaps "firstborn," compare פֶּטֶר), [*Zelophehad*] pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

צֶלְצַח ("shade in the heat of the sun," from צֵל shadow, and ضح sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2.

צְלָצַל (Deut. 28:42 [in pause צְלָצָל]), constr. צִלְצַל (Job 40:31, and Isa. 18:1), pl. צֶלְצְלִים, see No. 2 (from the root צָלַל No. I.)—(1) *a tingling, clinking* (compare as to these geminate forms, Hupfeld, Exercitt. Æth. p. 28; my Hebr. Gram. p. 119; Arab. صلصل to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound* of wings (see No. 3). Hence, Isa. 18:1, אֶרֶץ צִלְצַל כְּנָפַיִם "the land of the clangour of armies," i. e. full of hosts, striking together their arms with clangour, Land voll (waffen=) klirrender (Heeres=) Flügel, i. e. Æthiopia. Armies in this passage are called wings (see כָּנָף No. 1), and in this double use of the word there is an ingenious play of words, since צלצל is also used of the sound of flapping of wings (vom Schwirren). The opinions of others are discussed in my Comment. on this passage.

(2) *a tinkling instrument*, specially a fish spear, Job 40:31. Pl. צֶלְצְלִים, constr. state צִלְצְלֵי *cymbals* (die Becken), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) a stridulous insect, *a cricket*, Deut. 28:42.

צָלַק an unused root, Ch. *to cleave;* whence—

צֶלֶק ("fissure"), [*Zelek*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39.

צִלְּתַי (contr. from צֵלֶת יה "shadow," i. e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20.

צם see צָמִים.

צָמֵא fut. יִצְמָא TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare διψάω, *sitio*) any person or thing, followed by לְ Psalm 42:3; 63:2. (Arab. ظمى id. It is of the same stock as צוּם.) Hence the four nouns which follow—

צָמָא m. *thirst*, Eze. 19:13.

צָמֵא m. adj. *thirsty*, Isaiah 5:13; 21:14; specially *a thirsty*, i. e. dry or desert land, 44:3.

צָמְאָה fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25; comp. רְוָה.

צִמָּאוֹן masc. *a thirsty* i.e. *arid region*, Deu. 8:15; Isa. 35:7.

צָמַד not used in Kal, Arab. ضمد Syr. ܨܡܕ TO BIND, TO FASTEN, kindred to the root צָמַם (compare עָמַד and עָמַם).

Niphal, *to be fastened*, i.e. to adhere; in this phrase, נִצְמַד לְבַעַל־פְּעוֹר "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Psa. 106:28.

Pual, *to be fastened*, 2 Sa. 20:8.

Hiphil, with the addition of מִרְמָה *to frame* deceit, Ps. 50:19.

Derivatives, צָמִיד and—

צֶמֶד m. with suff. צִמְדּוֹ—(1) *a pair* of oxen, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, רֹכְבִים צְמָדִים "riding in pairs," i.e. two and two. Collectively, Isa. 21:7, צֶמֶד פָּרָשִׁים "pairs of horsemen" (comp. פָּרָשׁ), verse 9.

(2) *a yoke* [as a measure of land], *jugum* s. *jugerum* agri, i.e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

[צִמְּהּ Isa. 5:13; see צָמָא].

צַמָּה fem. *a woman's vail*, Cant. 4:1; 6:7; Isa. 47:2; from the root צָמַם No. 2.

צִמּוּק m. *dried grapes*, and *cakes made of them;* Ital. *simmuki*, 1 Sa. 25:18; 2 Sa. 16:1; from the root צָמַק.

צָמַח TO SPROUT FORTH, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitively, Ecc. 2:6, יַעַר צוֹמֵחַ עֵצִים "the wood sprouting forth," i.e. producing *trees*. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. ܨܡܚ to shine, Arab. طمح id).

Piel, i.q. Kal (used of the hairs and beard), Eze. 16:7; Jud. 16:22.

Hiphil, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. הִצְמִיחַ צְדָקָה to cause deliverance [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence—

צֶמַח with suffix צִמְחוֹ *a sprout*, always [?] collect. *things which sprout forth* from the earth *produce, fruit* of the earth, Gen. 19:25; Hos. 8:7 Eze. 16:7; Ps. 65:11. Hence צֶמַח יְהוָה Isaiah 4:2 the produce of Jehovah, i.e. the produce of the holy land consecrated to God, i.q. פְּרִי הָאָרֶץ in the other hemistich (see Gen. 4:3; Nu. 13:26; Deut. 1:25; 26. 2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;" i.e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand צֶמַח יְ׳ the branch or offspring of God, to be the Messiah, which is prevented by פְּרִי הָאָרֶץ in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David צֶמַח צַדִּיק, צֶמַח צְדָקָה, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called צֶמַח branch, or offspring, i.e. of God.

צָמִיד m.—(1) *a bracelet*, Gen. 24:22, 30.

(2) *the covering* of a vessel, so called from its being bound on, Nu. 19:15; from the root צָמַד.

צַמִּים masc. sing. (of the form צַדִּיק from the root צָמַם) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, וְשָׁאַף צַמִּים חֵילָם "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render צמים in this place by *thirsting*, as though it were the same as צְמֵאִים, which would contradict the laws of the language.

צְמִיתֻת f. prop. *extinction* (from the root צָמַת), whence "to be sold לִצְמִיתֻת i.e. for ever," i.q לְעוֹלָם Lev. 25:23, 30.

צָמַם an unused root.—(1) *to twine, to weave*, like the Arab. طَمَّ, cognate to the verb ضَمَّ to bind (whence צַמִּים a snare), and Hebr. זָמַם, which see.

(2) *to bind fast* a vail, *to vail*, i. q. Chald. צְמַם צַמְצֵם; hence צַמָּה.

צָמַק TO DRY UP, used of the breasts, Hos. 9:14 hence צִמּוּק.

צָמַר an unused root, perhaps i. q. זָמַר and Arab. transp. صرم to cut off. Hence—

צֶמֶר with suff. צַמְרִי m. *wool* (perhaps so called from its being shorn off, compare גֵּז fleece, from גָּזַז), Ch. עֲמַר (which see), Lev. 13:47; Deut. 22:11.

צְמָרִי Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

צְמָרַיִם [*Zemaraim*], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name הַר צְמָרַיִם in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

צַמֶּרֶת f. *foliage of a tree*, as if *the wool* or *hair of trees* (Gr. λάχνη), figuratively transferred from animals to plants (compare under נָצָה, נָצָא, זָמַל, פֶּרַח ,יוֹנֶקֶת, Gr. οἰὸς ἄωτον, Hom. Od. i. 443), Eze. 17:3, 22; 31:3, 10, 14.

צָמַת pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. صمت (of the same family as צוּם, דָּמַם ,דּוּם and many others ending in ם, see page CCIII, B); trans. *to cut off, to destroy*, prop. to bring to silence, Lam. 3:53.

NIPHAL, *to be extinguished*, Job 6:17; 23:17.

PIEL, Ps. 119:139; and—

HIPHIL, i. q. Kal, Ps. 54:7; 69:5; 101:5.

PILPEL צִמְתֵּת id. Ps. 88:17, where צִמְּתֻתוּנִי occurs for צִמְתְּתוּנִי, which does not appear to have been stated by any one. However, I should not doubt that Kibbutz is put for a moveable Sh'va, on account of the following long *u*, according to the law which I have stated, Lehrg. p. 68, 69; also Sam. ᒧᕐᒍᒧ, for לְכוֹן, and in Gr. and Lat. *homo*, *socors*, for *hemo* (*semo*), *secors*; *genu*, γόνυ; νέος, *novus*; σκόπελος, *scopulus*. Compare קָטֹן, קֻבָּל.

Derivative, צְמִיתוּת.

צֵן see צִנָּה No. I.

צִן [*Zin*], pr. n. (Talmud צִין, a low palm tree), a desert situated to the south of Palestine, to the west of Idumæa, where was the town of קָדֵשׁ בַּרְנֵעַ Num. 13:21; 20:1; 27:14; with ה parag. צִנָּה Num. 34:4; Josh. 15:3.

צָנָא an unused root, i. q. צָאן, Arab. ضنأ IV. to have much cattle.

צֹנֶא comm. Num. 32:24, and **צֹנֶה** Ps. 8:8, i. q. צֹאן *cattle*, especially sheep.

צִנָּה—(I.) *a thorn* (from the root צָנַן No. I.), pl. צִנִּים Prov. 22:5, used of hedges made of thorns, Job 5:5; but צִנּוֹת is used figuratively of *hooks*, compare חֹחַ, Am. 4:2.

(II.) *a shield* (from the root צָנַן No. II.), of a larger kind, covering the whole of the soldier, θυρεός (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) *cooling, refreshment*, Prov. 25:13, from the root צָנַן No. III.

צֹנֶה see צֹנֶא.

צָנוֹף or **צָנוּף** i. q. **צָנִיף** Isa. 62:3 כתיב, from the root צָנַף.

צִנּוֹר m. *a cataract* (so called from its rushing noise, see under צָנַר), Ps. 42:8; *a water-course*, 2 Sa. 5:8.

צָנַח TO DESCEND, TO LET ONESELF DOWN, e.g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, "she struck the nail into his temples, וַתִּצְנַח בָּאָרֶץ and it went down into the earth." (Cogn. is جنح to bow down, see the concluding remark under the letter צ, p. DCXCVIII, A.)

צְנִינִים m. pl. *thorns, prickles*, Nu. 33:55; Josh. 23:13; from the root צָנַן No. I.

צָנִיף m. *tiara, a bandage twined round* the head of men, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root צָנַף to wind round; see מִצְנֶפֶת.

צָנַם pr. TO BE HARD, as in the Samar. language; comp. ܨܘܢܡܐ a rock. Part. pass. צְנֻמוֹת *barren* (used of ears of corn), Gen. 41:23. Compare גַּלְמוּד.

צָנַן—(I) i. q. שָׁנַן TO BE SHARP, TO PRICK; hence צִנָּה, צְנִינִים *a thorn, thorns*.

(II) i. q. גָּנַן *to protect* (as to the connection of the letters ג and צ, see last remark under letter צ, p. DCXCVIII, A); whence צִנָּה No. II, a shield ["also צִנְצֶנֶת"].

(III) from the Chaldee usage, i. q. צָלַל No. 3 (*l* and *n* being interchanged), *to be cold*; whence צִנָּה No. III.

צַאֲנָן see צַאֲנַן.

צָנַע TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is כָּנַע. [In Thes. *to depress*; Part. pass. *depressed*; hence *submissive, modest*.]

HIPHIL, *to act submissively, modestly*, Mic. 6:8.

צָנַף fut. יִצְנֹף TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4.—Isaiah 22:18, צָנוֹף יִצְנָפְךָ צְנֵפָה "rolling he will roll thee, like a ball."
Derivatives, צָנִיף, מִצְנֶפֶת, and—

צְנֵפָה f. *a ball*, Isa. 22:18.

צִנְצֶנֶת f. *a basket* (see the cognate forms under the word סָלַל No. 2, p. DLXXXIX) [in Thes. from צָנַן No. II; the meaning there given is *a vessel*], Ex. 16:33.

צָנַק an unused root; Samar. *to shut up;* whence צִינֹק.

צָנַר an unused root, which I regard as onomatopoetic, and kindred to the verb כָּנַר (as to the connection of the letter צ with the palatals, see last remark under צ, p. DCXCVIII, A); pr. *to creak, to squeak*, Germ. schnarren, schnurren (like כָּנַר knarren); specially used of the stridulous sound of water flowing down violently, as in cataracts, aqueducts (rauschen). Hence צִנּוֹר. The same power appears to have belonged to כָּנַר and the quadriliterals צַנְתָּר, גִּנְסַר; whence יָם־כִּנֶּרֶת and יָם־גִּנֵּיסַר the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צַנְתָּר *cantharus*, i. e. a channel.

צַנְתָּר f. pl. וֹת *canthari, channels, tubes*, through which the oil of the vessel (גֻּלָּה) flows to the lamps, Zec. 4:12. See the root צָנַר.

צָעַד—(1) TO STEP, TO GO ON SLOWLY and with state (schreiten, einherschreiten), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) *to mount up* (which is done with a slow motion, Arab. صعد to go up); poet. transit. *to cause to go up* (like the French *monter* for *faire monter*). Thus it appears to me we should explain the difficult passage Genesis 49:22, בָּנוֹת צָעֲדָה עֲלֵי שׁוּר "(the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall." Commonly taken, "the daughters (i. e. branches) ascend over the wall; or, with the vowels a little changed, בְּנוֹת צְעָדָה עֲלֵי שׁוּר "the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. بنات صعدة) (lie in) wait." [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean "wild beasts," but "wild asses."]

HIPHIL, *to cause* some one *to hasten his steps to persecute*. Job 18:14, תַּצְעִדֵהוּ לְמֶלֶךְ בַּלָּהוֹת "terrors persecute him like a (hostile) king." [Better as in Thes. "make him go down to the king of terrors."]
Derivatives, מִצְעָד, אֶצְעָדָה [and the following words].

צַעַד m. *a step*, 2 Sa. 6:13; Ps. 18:37, and—

צְעָדָה f.—(1) *a going* (of God), 2 Sa. 5:24.
(2) pl. *stepping chains*, Arab. مصعد, which were worn by Oriental women fastened to the ancle-band (עֶכֶס) of each leg, so that they were forced to walk elegantly with short steps (טָפַף), Isaiah 3:20; compare אֶצְעָדָה.

צָעָה—(1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48:12. (Arab. صغى id. Æth. ጸወ: to pour out, כ and צ being interchanged, see last remark under צ, p. DCXCVIII, A).
(2) *to be inclined, bent*, used of a man in bonds, Isa. 51:14; also *to bow oneself* (ad concubitum), κατακλίνεσθαι, Jer. 2:20.
(3) *to bend back the head*, i. e. to be proud, Isa. 63:1.
PIEL, i. q. Kal No. 1, ibid.

צָעוֹר for צָעִיר Jer. 14:3; 48:4 כתיב.

צָעִיף m. (from the root צָעַף), *a woman's vail*, Gen. 24:65; 38:14.

צָעִיר m.—(1) adj. *small, little* (Arab. صغير), —(*a*) in number, Mic. 5:1; Isa. 60:22.—(*b*) in age, *younger*, Gen. 19:31; with the addition of לְיָמִים Job 30:1.—(*c*) in dignity, *least*, Jud. 6:15; *despised*, Ps. 119:141.
(2) [*Zair*], pr. n. of a town, once 2 Ki. 8:21.

צְעִירָה f. subst. *smallness* (of age), Gen. 43:33.

צָעַן TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts of burden, i. q. טָעַן No. II. (Arab. ظعن), Isa. 33:20.

צֹעַן [*Zoan*], pr. n. *Tanis*, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called ϪⲀⲚⲎ and ϪⲀⲚⲒ (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. صان. See my Comment. on Isaiah 19:11—Nu. 13:22; Isa. 19:11, 13; 30:4; Eze. 30:14.

צַעֲנַנִּים ("removings"), [*Zaanannim*, *Za-*

naim], pr. n. of a town of the Kenites in the tribe of Naphtali. Josh. 19:33; Jud. 4:11.

צָעַף an unused root, prob. i. q. עָטַף to cover over, to cover, whence צָעִיף a vail.

צַעֲצֻעִים m. plur. Vulg. *opus statuarium*, *statuary work*, 2 Ch. 3:10. Root צוּעַ which see.

צָעַק i. q. זָעַק (which see; compare צָחַק and שָׂחַק) TO CRY OUT, especially for aid, Deuteron. 22:24, 27; followed by אֶל of pers. Gen. 41:55; Jud. 4:3; followed by לְ 2 Ch. 13:14; also an acc. of the thing, Job 19:7, אֶצְעַק חָמָס "I cry out of wrong," sc. as done to me.

PIEL, *to cry out*, 2 Ki. 2:12.

HIPHIL, *to call together*, like הִזְעִיק 1 Sa. 10:17.

NIPHAL, pass. of Hiph. *to be called together*, *to run together*, Jud. 7:23, 24; 10:17. Hence—

צְעָקָה f. *crying out*, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, צַעֲקָתָם "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others.

צָעַר TO BE SMALL, Arab. صغر, Syr. ܙܥܪ (comp. זָעִיר, מִזְעָר), metaph. *to be* or *become mean and despised*, Jerem. 30:19; Job 14:21 (oppos. to כָּבֵד). Zec. 13:7.

Derivatives, צָעִיר, צְעִירָה, מִצְעָר; pr. n. צוֹעַר, צִיעֹר, and—

צֹעַר and **צוֹעַר** ("smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called בֶּלַע.

צָפַד (cognate to the verb צָמַד) TO ADHERE FIRMLY, Lam. 4:8 (Arab. ضفد to join together).

צָפָה—(1) TO SHINE, TO BE BRIGHT (Arabic صفى); Hence Piel No. 1.

(2) *to look out*, *to view* (prop. to enlighten with the eyes, comp. שָׁזַף, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. הִשְׁקִיף. With this accord σκέπω, σκόπος, σκοπέω; and even in Lat. transp. *specio*, *specto*, *specula*, etc). Isa. 21:5; see צָפִית. Used of a tower which has a wide view, Cant. 7:5. Part. צוֹפֶה *a watchman* set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of *prophets*, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Eze. 3:17; comp. Hab. 2:1 [Piel]. Hence—(*a*) *to look out for*. Hos. 9:8, צֹפֶה אֶפְרַיִם "Ephraim looks out for (aid)."—(*b*) *to observe accurately;* followed by an acc., Prov. 15:3; 31:27; followed by בְּ Ps. 66:7; followed by בֵּין (to see and judge between), Gen. 31:49.—(*c*) *to lie in wait;* followed by לְ Psa. 37:32.—(*d*) *to select* (aufersehen), i.q. רָאָה. Job 15:22, צָפוּ הוּא אֱלֵי חָרֶב "selected (or destined) for the sword" (צָפוּי for צָפוּ).

PIEL—(1) *to overlay with gold or silver* (pr. to make splendid; see Kal No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i.q. Kal No. 2, 1 Samuel 4:13; part. מְצַפֶּה *a watchman*, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by אֶל of the thing which any one watches for and expects (as aid), Lam. 4:17; בְּ Mic. 7:7. Absol. Psa. 5:4, אֲצַפֶּה "I expect," sc. divine aid, I look to God.

PUAL, pass. of Piel No. 1, *to be overlaid*, Ex. 26:32; Prov. 26:23.

Derivatives, צִפּוּי, צְפִיָּה, צָפִית, מִצְפֶּה; and pr.n. צְפַת, צְפָתָה, צְפוֹ, צְפִי, צִפְיוֹן, מִצְפָּה.

צָפָה f. (from the root צוּף) *a swimming*, Eze. 32:6.

צְפוֹ ("watch-tower"), [*Zepho*], pr. n. of a son of Eliphaz, Gen. 36:11, 15; called צְפִי 1 Ch. 1:36.

צִפּוּי m. (from the root צָפָה Piel No 2), *overlaying*, *metal laid over* statues, Num. 17:3, 4; Isaiah 30:22.

צָפוֹן comm. (f., Isa. 43:6; Cant. 4:16).—(1) *the north*, *the north quarter* (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; πρὸς ζόφον, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see דָּרוֹם), Num. 34:7. אֶרֶץ צָפוֹן the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Poet. also used for *the north wind* (רוּחַ צָפוֹן), Cant. 4:16; and for *the northern heavens*, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. מִצְּפוֹן לְ *northward of* any place, Josh. 8:11, 13; and without לְ Josh. 11:2. With ־ָה parag. צָפוֹנָה *northward*, Gen. 13:14; also a region situated *towards the north*, as מַמְלְכוֹת צָפוֹנָה the kingdoms of the north, Jerem. 1:15; and with prep. אֶל־הַצָּפוֹנָה Eze. 8:14; לַצָּפוֹנָה 1 Ch. 26:17, towards the north. מִצָּפוֹנָה from the north quarter, Josh. 15:10; מִצָּפוֹנָה לְ from the north of any place, Jud. 21:19; מִפְּנֵי צָפוֹנָה from the north, Jer. 1:13. Compare נֶגְבָּה.

(2) [*Zaphon*], pr. name of a town in the tribe of Gad, Josh. 13:27

צְפוֹן see צְפִיּוֹן.

צְפוֹנִי m.—(1) adj. *northern*, Joel 2:20 (spoken of the hosts of locusts [?] coming from the north).

(2) patron. of the word צְפוֹן, צִפְיוֹן (which see), Nu. 26:15.

צְפוּעַ Eze. 4:15 כתיב, i. q. צְפִיעַ.

צִפּוֹר, pl. צִפֳּרִים (as if from צִפֹּרֶת), comm. (f. Pro. 17:8; Isa. 31:5)—(1) *a small bird*, so called from its twittering (see צָפַר No. 3), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially *a sparrow* (Arab. عصفور with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) *a bird*, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. *birds*, Gen. 7:14; 15:10.

(3) [*Zippor*], pr. n. of the father of Balak, king of Moab, Nu. 22:4, 10; Josh. 24:9.

צָפַח TO BE WIDE, AMPLE; compare Arab. صفح Conj. II. to spread out, cogn. טָפַח; Æth. ሰፍሐ: to spread out, to extend, to dilate; whence צַפִּיחִית—

צֹפַח, **צוֹפַח** ("cruse"), [*Zopha*], pr. n. m. 1 Ch. 7:35, 36; and—

צַפַּחַת f. *a cruse*, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. טְפִיחָא id. Arab. with the letters transposed, صحفة a dish, a platter; Syr. ܨܦܚܬܐ id.

צְפִי see צְפוֹ.

צְפִיָּה f. (from the root צָפָה), *a watchtower*, i. q. מִצְפָּה Lam. 4:17.

צִפְיוֹן ("expectation," "longing"), [*Ziphion*], pr. n. m. Gen. 46:16; for which there is צְפוֹן Num. 26:15.

צַפִּיחִית f. *a cake*, so called from its being broad (compare πλάξ, πλακόεις), Ex. 16:31. Root צָפַח.

צְפִין Ps. 17:14 כתיב, for צְפוּן, see צָפַן No. 2.

צָפִיעַ only in the pl. צְפִיעִים *excrements* of animals, *dung*, Ezek. 4:15; Arab. ضفع, from the root צָפַע, which see.

צְפִיעָה f. pl. only צְפִיעוֹת *shoots* of a tree, such as are of little value (as if excrements); used figuratively of *less distinguished offspring;* opp. to צֶאֱצָאִים. Isa. 22:24 Root צָפַע.

צָפִיר m. *a he-goat*, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

צְפִיר Ch. pl. צְפִירִין id. Ezr. 6:17. Syr. ܨܦܝܪܐ.

צְפִירָה f. (from the root צָפַר No. 1)—(1) prop. *a crown*, Isa. 28:5.

(2) *a circle, a circuit;* hence used of the vicissitude of events and fortune, as if going in a circle (compare סְבִיבוֹת Eccl. 1:6). Eze. 7:7, בָּאָה הַצְּפִירָה אֵלֶיךָ "the circle comes to thee," which is well rendered by Abulwalid انتهى الدور اليك.

צָפִית f. (from the root צָפָה), *looking out, guard, watch.* Isaiah 21:5, צָפֹה הַצָּפִית "they watch the watch," i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment. on the passage.

צָפַן fut. יִצְפֹּן (cogn. טָמַן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. צָפוּן *hidden*, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, צְפוּנֶי יְהוָה those protected by Jehovah. Intrans. *to hide oneself* (or ellipt. to hide nets, snares), to lie in wait, followed by לְ Prov. 1:11, 18; Psalm 10:8; absol. 56:7 קרי.

(2) *to lay up, to store up.* Part. צְפוּנִים riches, treasures, Job 20:26; Ps. 17:14 קרי. Followed by לְ *to lay up* for any one, Job 21:19; Ps. 31:20. Job 20:26, כָּל־חֹשֶׁךְ טָמוּן לִצְפוּנָיו "every misfortune is laid up for his treasures." צָפַן בְּלֵב to hide with one's self (lay up in one's heart), Job 10:13; צ׳ אִתּוֹ id. Pro. 2:1; 7:1.

(3) *to restrain*, Prov. 27:16; followed by מִן *to deny* to any one, Job 17:4.

NIPHAL, *to be hidden* from any one, i. e. *to be unknown* to him, followed by מִן Job 24:1; Jer. 16:17.

(2) *to be laid up*, i. e. *to be destined* for any one, followed by לְ Job 15:20.

HIPHIL, i. q. Kal No. 1, *to hide*, Ex. 2:3; Job 14:13; *to lie in wait* Ps. 56:7 כתיב.

Derivatives, צָפוֹן (צְפוֹנִי), מַצְפֻּנִים, and pr. n. צְפוֹן, and—

צְפַנְיָה ("whom Jehovah hid," i. e. defended), [*Zephaniah*], pr. n. LXX. Σοφονίας. Vulg. *Sophonias* (for צְפַנְיָהוּ).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צְפַנְיָהוּ, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is אוּרִיאֵל 1 Chr. 6:9 15:5, 21.

צָפְנַת פַּעְנֵחַ Egyptian pr. n., given to Joseph in

his public capacity by Pharaoh, Gen. 41:45. The genuine Egyptian form of the word appears to be more accurately given by the LXX. Ψονθομφανήχ, in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opuscc. i. p. 207—210) recognize the Egyptian ⲠⲤⲰⲦ ⲘⲪⲈⲚⲈϨ, *salvation*, or *saviour of the age*, from Ⲡ the article, ⲤⲰⲦ, σώζειν, σωτήρ, σωτηρία, and ⲪⲈⲚⲈϨ αἰών. So Schol. Cod. Oxon. Ψονθομφανήχ, ὅ ἐστιν σωτὴρ κόσμου, and Jerome, *servator mundi*. The Hebrews interpreted the Hebrew form of the word, *revealer of a secret*, see Targ., Syr., Kimchi. [See also Thes.]

צָפַע an unused root, *to thrust out* (kindred is دفع *to thrust, to push*, to impel), specially vile, ignoble things, as excrements (Arab. ضفع to void dung, to break wind, and צְפִיעִים excrements); *to produce* worthless shoots, as a tree (see צְפִיעָה), its detestable progeny, as a viper (compare צֶפַע, צִפְעֹנִי). [In Thes. this root is divided into two parts; the meaning given to the second is *to hiss*.] See more as to this root in my Comment. on Isa. i. p. 705. *Fäsius* (Neue Jahrb. für Phil. i. p. 171) prefers to regard the *viper* as being so called from its hissing, and adds this onomatopoetic power to that of protruding, compare צָפַף and פָּעַר (whence אֶפְעֶה a viper). This is not amiss, although the idea of viper's *progeny* is both exceedingly suitable in some passages (Isaiah 14:29), and rests upon ancient authority.

צֶפַע m. *viper's brood*, Isa. 14:29. LXX. ἔκγονα ἀσπίδων. Hence—

צִפְעֹנִי (like יִדְּעֹנִי) prop. belonging to a viper's brood; hence *a viper* itself, Isa. 11:8; 59:5; Pro. 23:32. Plur. צִפְעֹנִים Jer. 8:17. LXX. (Isa. 11:8; 14:29) ἔκγονα ἀσπίδων. See another etymology under the root צָפַע.—Aqu. βασιλίσκος. Vulg. *regulus*, whence J. D. Michaëlis understood the horned serpent, or cerastes.

צָפַף only in Pilpel צִפְצֵף an onomatop. word, TO TWITTER, PIP, or CHIRP, as a bird, Isaiah 10:14; 38:14, Gr. πιπίζω, τιτίζω, Germ. zirpen. Like the Greek τρίζω, στρουθίζω, it is applied to the slender voice of the manes, "*vocem exiguam*" (Virg. Æn. vi. 492), which the ancients sometimes compared to a whisper, sometimes to a sigh, Isa. 8:19. [But why should we look in the word of God for such heathen ideas as *Manes?*]

צַפְצָפָה f. according to the Hebrews, *the willow* Ezek. 17:5 (where supply בְּ). Arabic صفصاف id. The root appears to me to be צוּף to swim, Pilpel, to inundate; hence, that which is inundated, which is very suitable to the willow.

I. **צָפַר**—(1) TO GO IN A CIRCLE, TO REVOLVE (see צְפִירָה); hence *to turn, to turn oneself about*, Jud. 7:3, "let him who is fearful and afraid יָשֹׁב וְיִצְפֹּר turn and return."

(2) *to dance in a circle*, and generally, *to leap, to dance*. Arab. ضفر fut. I., compare גִּיל, חוּל, and מָחוֹל; whence צָפִיר a he-goat.

(3) *to chirp, to twitter*, as a bird (trillern), Arab. صفر. Hence צִפּוֹר, Chald. צִפַּר. See also pr. n. צוֹפַר. [The meaning given to this root in Thes. is, *to pip, to chirp*, as a bird.]

II. **צָפַר** i. q. ظفر to wound with claws. See צִפֹּרֶן.

צְפַר Chald. (f., Dan. 4:18; and Dan. 4:9 קרי; but כתיב m.), *a bird*, i. q. Syr. ܨܦܪܐ; sing. Gen. 7:14; Deuter. 4:17, Targ. Plur. צִפְּרִין; constr. צִפְּרֵי Dan. 4:9, 11, 18, 30.

צְפַרְדֵּעַ masc. *a frog*, Exod. 7:27, 28; 8:1, seq. Collect. *frogs*, Exod. 8:2; where (as is usual with collectives) it is joined with a fem. This quinqueliteral appears to be blended of the verb צָפַר No. I. 2, to dance, to leap; and رداغ, a marsh; as if leaping in a marsh; and not, as some have thought of late, from the root צָפַר No. I. 3, since the chirping of birds cannot be aptly applied to frogs. From this fuller form have arisen, in Arab. and Syr., the more contracted quadriliterals ضفدع and ܐܩܘܪܕܥܐ a frog.

צִפֹּרָה ("a little bird"), pr. n. f. of the wife of Moses, Ex. 2:21; 4:25; 18:2.

צִפֹּרֶן m.—(1) *the nail* of the finger, Deut. 21:12; from the root צָפַר No. II. (Arab. ظفر; Chald. טְפַר id. To the Hebr. צִפֹּרֶן nearly approaches Greek πτερόν· Germ. Sporn; Eng. *Spur*.)

(2) *a point* (of a nail) of a style (of adamant), Jer. 17:1. Comp. Plin. H. N. xxxvii. c. 4. 15.

צָפַת an unused root; perhaps, i. q. Syr. ܨܦܬ to adorn (Barhebr. p. 180); compare ܨܦܬܐ ornament, Sir. xxi. 24); Chald. צְבַת; Gr. κόσμειν. Hence—

צֶפֶת f., *the capital of a column*, i. q. כֹּתֶרֶת 2 Ch. 3:15. [This is referred in Thes. to צָפָה No. I.]

צְפַת ("watch-tower;" from the root צָפָה), [*Zephath*], pr.n. of a Canaanitish town; afterwards called חָרְמָה Jud. 1:17.

צְפָתָה (id.), [*Zephathah*], pr. n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

צִצִּים see צִיץ.

צָקַל an unused root; perhaps, i. q. عقل עָקַל to bind together, to tie. Hence צִקְלוֹן.

צִקְלַג see צִיקְלַג.

צִקְלוֹן ἅπ. λεγόμ., 2 Kings 4:42, *sack, bag;* so called from its being tied together. Talmud. עֲקַל a bag for straining; with this also accords Gr. θύλακος, sack.

צַר with distinct accents צָר and art. הַצָּר; with suff. צָרִי; pl. צָרִים, צָרֵי (from the root צָרַר).—(1) *an adversary, an enemy* (see the root No. 4), i. q. אוֹיֵב; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Psa. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. בַּצַּר לִי when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3, בְּיוֹם צַר לִי id. Fem. צָרָה id. which see.

(3) *a stone* (so called as being compact and hard; i. q. צוּר No. 1), Isa. 5:28.

צַר (from צָרַר No. 5; of the form תַּם from תָּמַם), adj. *narrow*, Nu. 22:26; Job 41:7; f. צָרָה Pro. 23:27.

צֵר ("narrow" ["flint"]), [*Zer*], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צֹר m.—(1) *a rock*, i. q. צוּר No. 2, Eze. 3:9.

(2) *a knife*, Ex. 4:25. Compare צוּר No. 3.

(3) i. q. צוֹר Tyre; which see.

צָרַב not used in Kal; prop. (as I suspect) i. q. גָּרַב (as to the interchange of the letters ג and צ see last remark under צ, page DCXCVIII), TO SCRATCH, TO BE SCABBY, ROUGH; whence צָרֶבֶת No. 1.

(2) *to be dry, burned up* (as to the connection of these significations, see under חָרַר).

Niphal, *to be burned, scorched*, Ezek. 21:3. Kindred are שָׂרַף, סָרַף. Chald. צָרְבָה a burning.

["צָרֶב (for צָרֵב) adj. *burning*, Proverbs 16:27 אֵשׁ צָרֶבֶת."]

צָרֶבֶת—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by LXX., Vulg., Chald. See the root No. 1. Others would derive this from Arab. ضرب to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

צָרַד an unused and doubtful root. Arab. صرد to cool, whence—

צְרֵדָה ("cooling"), [*Zereda*], pr. n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written צְרֵרָה Jud. 7:22 (where it should be צְרֵדָה [as in some MSS.]); the same is called צָרְתָן Josh. 3:16; 1 Ki. 4:12; 7:46.

צָרָה an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts;* hence—

(2) i. q. Arab. ضرى to flow, to run, as a wound, whence צְרִי and pr. n. צְרוּיָה.

צָרָה (with Kametz impure) f. of the word צַר (from the root צָרַר)—(1) *a female adversary, enemy*, especially *a rival*, 1 Sa. 1:6 (from the root צָרַר No. 4).

(2) *distress*, with ה parag. Ps. 120:1, בַּצָּרָתָה לִּי "when I am in distress," comp. Jon. 2:3; from the root צָרַר No. 5.

צְרוּיָה and **צְרֻיָה** ("cleft"), [*Zeruiah*], pr. n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

צְרוּעָה ("leprous"), [*Zeruah*], pr. n. of the mother of Jeroboam, 1 Ki. 11:26.

צְרוֹר see צְרֹר.

צָרַח an unused root—(1) i. q. Arabic صرح II. *to be clear*, manifest, open; whence صرحة lofty ground; صرح a high building, a tower, Hebr. צְרִיחַ. Kindred are צָהַר, צָחַר.

(2) It is applied to the voice (compare צָהַל), hence *to cry out with a loud and clear voice.* Arab. صرخ Æth. ጠርሐ: Zeph. 1:14. Kindred is רָוַח.

Hiphil, *to lift up a cry*, used of a warlike cry, Isa. 42:13.

צֹרִי *Tyrian*, gent. n. from צֹר Tyre, 1 Ki. 7:14; Ezr. 3:7.

צְרִי Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause צֹרִי Eze. 27:17; once with Vav copul. וּצְרִי Gen. 37:25, m. *opobalsamum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root צָרָה which see. It is not

ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaëlis (Supplemm. page 2142), Warnekros (Repertorium für Morgenl. Litt., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

צְרִי [*Zeri*], pr. n. see יִצְרִי No. 3.

צְרִיָּה see צְרוּיָה.

צְרִיחַ m. *a lofty building*, which may be seen from far, *a tower*, Jud. 9:46, 49; *a watch-tower*, 1 Sa. 13:6; from the root צרח No. 1.

צָרַךְ an unused root; Talmud, Ithpeal, *to be in want of*, Syr. and Arab. *to be needy;* whence—

צֹרֶךְ masc. *need*, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

צָרַע Arabic صَرَعَ TO STRIKE DOWN, whence صَرِيع *a scourge;* hence applied to diseases, as صَرْع epilepsy, prop. prostration. Hence is formed part. pass. צָרוּעַ Levit. 13:44; 22:4; and part. Pual מְצֹרָע 2 Ki. 5:1, 27; 15:5; *a leper*, pr. one stricken (by God), one smitten; inasmuch as the plague of leprosy was regarded as being sent by God [as of course it really was], comp. the verbs נָכָה, נָגַע, נֶגַע, Arabic ضَرَبَ. But since there is such an affinity between the letters צ and ז (see last remark under letter צ, p. DCXCVIII) I prefer regarding *the leprosy*, to be so called from the idea of *scabbiness;* so that צָרַע would be the same as זָרַע which see.

Hence צָרַעַת, and—

צִרְעָה f. Ex. 23:28; Deut. 7:20; Josh. 24:12; according to the ancient versions and the Hebrews, *the hornet*, with the art. collect. *hornets, wasps*, perhaps from the idea of piercing, which does not differ much from that of striking (صَرِيع a scourge), compare נָכָה, ضَرَبَ. But *the hornets* by which the Canaanites, locc. citt. are said to be driven from their dwellings, seem hardly capable of being literally understood (as is done by Bochart, in Hieroz. tom. iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv. 2, p. 430), but (with Le Clerc and Rosenm. on Ex. loc. cit.) metaph. as designating *ills and calamities of various kinds;* compare Josh. 24:12; and Joshua chap. 10.

צָרְעָה ("a place of hornets"), [*Zorah*], pr. n. of a town in the plain country of Judah, but inhabited by the Danites, Josh. 15:33; 19:41; Judges 13:2. [Apparently now called Sŭr'ah, صرعة Rob. ii. 343.] The Gent. noun is צָרְעִי [*Zorites*], 1 Chr. 2:54; and צָרְעָתִי [*Zareathites, Zorathites*], 1 Ch. 2:53; 4:2.

צָרַעַת f. *leprosy* (as to the etymology, see the root צָרַע), both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see שְׁחִין), Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59. 14:34—57.

צָרַף fut. יִצְרֹף—(1) TO MELT a metal (kindred are סָרַף, שָׂרַף), specially *to purge* gold or silver *by fire*, and to separate from dross, Ps. 12:7; Isa. 1:25. Part. צֹרֵף *a goldsmith*, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. *to prove, to examine* any one (δοκιμάζειν), Ps. 17:3; 26:2; 105:19; also *to purge*, Dan. 11:35. Part. pass. צָרוּף sincere, pure, Psal. 18:31; 119:140.

Niphal, *to be purified*, Dan. 12:10.

Piel, part. מְצָרֵף *a goldsmith*, Mal. 3:2, 3.

צֹרְפִי ("goldsmith"), pr. n. m. (with art.) Neh. 3:31.

צָרְפַת (perh. "workshop for melting and refining metals," Schmelzhütte), with ה parag. צָרְפָתָה, [*Zarephath*], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάρεπτα, Lu. 4:26; now called صرفند.

צָרַר TO PRESS, TO COMPRESS (kindred to the root צוּר), hence—(1) *to bind up, to bind together* (Arab. صَرَّ), followed by בְּ to wrap up in a cloth or bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs 30:4. Metaph. 1 Sa. 25:29, "the life of my lord shall be bound up in the bundle of the living with God," i. e. shall be under the protection of God. But in another sense, Hos. 13:12, "the iniquity of Ephraim is bound up," i.e. reserved for him against the day of vengeance; comp. Job 14:17; whence צְרוֹר.

(2) *to lay hold of*, Hos. 4:19.

(3) *to shut up*, 2 Sam. 20:3.

(4) *to oppress, to persecute, to treat in a hostile manner* (Arab. ضَرَّ), followed by an acc. Num 33:55; Isai. 11:13; followed by a dat. Num. 25:18. Part. צֹרֵר i.q. צַר *an adversary*, Ps. 6:8; 7:5; 23:5; Isa. 11:13. Also, *to rival, to be jealous of* (Arab. ضَرَّ Conj. III). Levit. 18:18.

(5) intrans. *to be pressed, straitened, distressed*. In this sense is used the monosyllabic pret. צַר (other-

wise צָרַר) f. צָרָה Isa. 49:20. Impers. צַר לִי strait is to me, i. e. —(*a*) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7.—(*b*) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14.—(*c*) followed by עַל *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. וַיֵּצֶר לִי, see יָצַר No. II.

Pual, part. מְצֹרָר *bound together*, Josh. 9:4.

Hiphil הֵצַר, inf. הָצֵר, fut. יָצֵר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred—(*a*) 2 Chr. 28:22, בְּעֵת הָצֵר לוֹ "in the time when they distressed him." 2 Ch. 33:12, and—(*b*) אִשָּׁה מְצֵרָה a parturient woman (pr. pressing upon the fœtus), Jer. 48:41; 49:22.

Derivatives, צַר, צָרָה, צֹר, צְרוֹר, מֵצַר [also צֹר, and pr name צֵר].

צְרֹר & **צְרוֹר** m. pl. צְרֹרוֹת (Gen. 42:35)—(1) a *bundle*, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, *a purse*, Gen. 42:35; Pro. 7:20. As to the passage Prov. 26:8, see מַרְגֵּמָה.

(2) i. q. צוּר No. 1, *a stone, a little stone*, 2 Sam 17:13; Amos 9:9 (where others understand *grain*).

(3) [*Zeror*], pr. n. m. 1 Sa. 9:1.

צְרֵרָה see צְרֵדָה.

צֶרֶת (perhaps for צָהֳרֶת "splendour"), [*Zereth*], pr. n. m. 1 Chron. 4:7.

צֶרֶת הַשַּׁחַר ("the splendour of the morning," see the preceding word), [*Zareth-shahar*], pr. n. of a town of the Reubenites, Josh. 13:19.

ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. *a hundred*. The name קוֹף, Arab. قَفّ denotes *the hole of an axe*, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page cccxvi.

Koph is interchanged with the other palatals ג, כ, as has been shewn above (pp. cl, A, and ccclxxviii, A); it is also found to pass over to the gutturals, so that the roots קָטַר, עָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, *k* appears also to have changed to *t* (just as children beginning to talk often substitute *t* for *k* as being easier of pronunciation); and thus kindred to one another are פָּקַח and פָּתַח to open, שָׁקָה and שָׁתָה to drink, פָּתַר Æthiop. ፈከረ to interpret, אַתָּה and the lost אַכָּה (whence the suff. ךָ) thou; comp. κόπτω and τύπτω; *quattuor* and τέτταρες.

קִא m. (from the root קוֹא), *vomit*, Pro. 26:11.

קָאַת with the art. הַקָּאָת Lev. 11:18; Deu. 14:17; const. st. קְאַת f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, *the pelican;* Aram. and Arab. קָקָא, ܩܩܐ, قوق, قيق, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells and other things which it has swallowed. [So in Thesaur. from קוֹא.]

קַב m. prop. *a hollow* vessel (see the root קָבַב No. 1; compare *cupa*, Engl. *a cup*); hence *a cab*, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (סְאָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבַב kindred to the roots גָּבַב, כָּוָה No. II, to make gibbous and hollow—(1) i. q. נָקַב *to hollow out;* hence also, *to arch, to vault* (comp. גָּבַב, כָּוָה=כָּוו) i. q. Arab. قَبَّ Conj. II, Ch. קַבַּב. Hence קַב, קֻבָּה.

(2) metaph. i. q. נָקַב No. 3 (which see), *to curse, to execrate* (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבְנוֹ Nu. 23:13.

קֵבָה f. the rough *stomach* of ruminating animals, *echinus*, for נְקֵבָה, so called from being hollow, see the root נָקַב, Deu. 18:3. (Arab. قِبَة and قَبَة id.).

קֳבָה with suff. קֳבָתָהּ Num. 25:8 (for נְקֻבָה) either the *anus*, i. q. Ch. נְקוּבָה (from the root נָקַב to perforate), or *vulva* (compare נְקֵבָה); so LXX., Vulg.

קֻבָּה f. *tent, bedchamber*, so called from its arched form, occurring once, Num. 25:8. (Arab قُبَّة id.; also vault, whence the Spanish *alcova*, Germ. Alcoven [Eng. *alcove*].) Root קָבַב No. 1.

קִבּוּץ m. *collection, a throng, company*, Isa